

# CONSIDERATIONS

ON  
ANCIENT and MODERN CREEDS Compared.

The SUPREMACY of the FATHER.

The PERSONAL-EXISTENCE of the HOLY GHOST.

The PRÆ-EXISTENCE of CHRIST, and his DIVINITY.

## OBSERVATIONS

ON  
Four Discourses lately published, (in 1784).

AND ON  
Two Essays for promoting the Knowledge of the Scriptures.

By the Late HENRY TAYLOR, A.M.  
Rector of CRAWLEY, and Vicar of PORTSMOUTH, in Hants.

Author of  
BEN MORDECAI's Apology for embracing CHRISTIANITY.

Published by his SON,  
HENRY TAYLOR, LL.B.,  
Rector of SPRIDLINGTON, in Lincolnshire.

WITH  
A TREATISE ON  
The EXISTENCE, IMMATERIALITY, & IMMORTALITY  
Of the SOUL.

Proving the same from Self-evident Principles.

By — — —, Esq.

This I confess unto thee, that after the way which they call Heresy,  
to worship I the God of my Fathers, believing all things that are written  
in the Law and the Prophets. ACTS xxiv. 14.

It is the Heretick who makes the Fire, not He that burns in it.

SHAKESPEARE.

I fuge sed poteras Tutor esse Domini. MART. L. I. Epig. iv. l. 12.

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## CONSIDERATIONS

СОЮЗНИКИ И МОСКОВСКАЯ СОВЕТСКАЯ РЕПУБЛИКА  
СОЮЗНИКИ И МОСКОВСКАЯ СОВЕТСКАЯ РЕПУБЛИКА  
СОЮЗНИКИ И МОСКОВСКАЯ СОВЕТСКАЯ РЕПУБЛИКА

## ΑΙΓΑΙΟΝ ΤΑΞΙΔΙΑ ΣΟ

Long-Distance High-Speed Railways (in 1997)



Playing off their own pre-existing prejudices.  
The newspaper is right.

and as long as I could directly from my notes and sketch

THE OAKWOOD

Любимые места для отдыха в Крыму

## The EDITOR.

## To the READER.

THE Editor of the following Considerations does not apprehend any Apology can be requisite, for now offering them to the public view: as they contain the Result and Author's last Conclusions, after many years sincere and diligent Study in the SACRED SCRIPTURES, and much mature Consideration of the different Opinions, which have obtained with respect to the Subjects they treat of.

They make their appearance as a Posthumous Work; but their Contents have been fully considered and digested: To confirm which, it may not be inexpedient to inform the Reader that, the Author had given them out of his hands for the perusal of a Friend, and then to be committed to the Press. But his Death \* prevented his intended publication.

They are now printed from the Author's MS. excepting that, where a few words might make a passage more clear or precise, the Editor has ventured to insert them. In all these cases, however, he has marked his Insertions, by *Three Dots before and after*; to distinguish them from the Words of his Author: as e. g. in the 2d page, "The one ...the Apostles... declaring the FATHER ALMIGHTY to be GOD"; where "the Apostles" is interpolated; so that, if, in any such instance, he should have misconceived the true meaning and intent of the Text, the Reader has still the Author's own Words clearly before him. The same mode of distinguishing is observed where any new References are added to illustrate, or confirm.

The Editor has also taken the Liberty to propose some Notes, where he conceived they might serve either to corroborate the Author's Sentiments and Doctrine; or to represent it more fully, or more accurately; or in some few instances, to state an Opinion different from his Author's. These Notes

\* On the 27th of April, 1785.

are all referred to by Capital Letters : and the Notes written by the Author, of which there are only Two, in his fair MS, are referred to by an inverted **b** or by a **q** upright. See p. 2, and p. 165.

If the Mode of pointing or printing should be disapproved of, these are chargeable to the Editor, who thought it might tend to render the several Subjects, and his Author's Reasonings and Arguments upon them, more evident and striking, if, for the most part, those Words, which denote the Person or Thing spoken of, were printed in small Roman Capitals, and that *Attribute* or *Predicate* of such Thing or Person, which, in any instance, should be most immediately under consideration, were printed in Italic Capitals.—also

The Editor has endeavoured to preserve a Distinction in the use of the Appellative GOD, by its being printed in Capitals, All Large, whenever it is applied to the SUPREME BEING Himself, or *His Character*; and when it is applied to CHRIST, being printed in Capitals, All Small: But where it is not peculiarly appropriated to import either of These in particular; but is left open to be applied indifferently to the SUPREME BEING, or JESUS CHRIST, or any Person whatever, who has Authority and Dominion, it is printed, for distinction sake, with the first Capital Large, and the following Small Capitals.—

These Distinctions, stated in the two last paragraphs, respecting Capitals, do not however hold to any Passage when first cited from an other Author, to be replied to; nor generally to Texts of SCRIPTURE.

These Liberties taken with the Author's Work, may stand in need of some Apology; and the Editor's must be that, in whatever he has done, it has ever been his Intention and hope, either to make his Author's Argument and Reasonings appear more evident and convincing, and, consequently, less liable

( v )

liable to contradiction ; or to represent the Subjects themselves in a somewhat different point of view, in which they appeared to him more strictly accurate ; or more obviously and clearly manifest.

Having said thus much of the Circumstances of the present Work, and Publication, it may not be improper in this place, to take some notice of an illiberal Attack made upon our Author, in a Letter " to the Directors of the Theological Repository," under the assumed Signature of *Josephus* ; and for which the Writer takes occasion from a Passage in our Author's Praeface to his Second Edition of *B. B. More's Apology*.

It is not however meant to enter into any Controversy on the Subjects spoken of. Our only aim is to vindicate our Author's Character, and strict regard to Truth, the first of all CHRISTIAN Principles, and very Foundation of CHRISTIANITY itself ; by pointing out to the Candid and Impartial Reader, how entirely unjust and void of all foundation is the Asperion cast upon him, by this very uncandid Writer.

On Page 181, 2d paragraph.—We cannot but remark that, to expect and require an Author should give some reason, why he has *not* been convinced, by the writings of an other, and " why he saw *No* Cause to change his opinion," seems to indicate a captious Desire to cavil, and to take exception ;—as the fair Inference presumed by every Candid Reader, must be clearly that, he did not find in them such good and sufficient Argument, or Evidence, as appeared to him to warrant any change. And our Author says expressly, in the last paragraph, " I have seen no Answer that appears to me of any importance."

P. 182, 2d parag.—goes upon a Præpossession altogether groundless. The Words our Author cites from *Justin Martyr*, are not the Words, about which Dr. *Horsley* and Dr. *Priestley* contend ; nor did he ever see more of their Controversy, either on one side or the other, than is contained in the Monthly Re-

views

views. But *Josephus*, full of it himself, first misquotes the Words of Mr. Taylor's Praeface; and gives an Other Passage of *Justin's* cited in that Controversy, but which is not once mentioned or hinted at by Mr. T. and then accuses our Author as paying "too little regard to the truth of his representation," of that, which, in reality, he has not made any representation of at all; like an artfull Empiric, who first makes his Patient ill, that he may have something to cure.—One Point in contest between those learned Drs as given in the Reviews, appears to be the Construction of an *av* and an *ou*. The Praeface speaks of a various Reading, and consequent Construction, of an *av* or an *ou*. Neither the Question, therefore, nor the Words in debate, are the same.

The passage of *Justin Martyr's* Dialogue, which Mr. T. had in view, is the Passage mentioned in Mr. Billingworth's V. Additional Discourse, of which the Reader may see more in the following Considerations, p. 173.—And the Words are evidently taken from the Note given from Thirlby's Edition of *Justin*, an. 1722, in the 69th page of Dr. now Bp. Watson's Apology for CHRISTIANITY, and from what the Bp. lays in his 68th page. (A\*)

[(A\*) The Bishop in the same page of his "Apology" mentions "Origen" as "an Oppugner of the Millennium Doctrine." Sir Isaac Newton in page 248 of his "Observations upon the Apocalypse of St. John" appears to reckon him among the Asserters of it: - And if his Writings, as delivered down to us, leave it thus doubtful whether he asserted or opposed; this uncertainty furnishes a fresh instance to corroborate what our Author lays in the following Considerations, from p. 173 to p. 176, both included; and also to justify and confirm the truth and propriety of his Argument in the Praeface to his Second Edition of B. B. Mord.'s Apology ]

\* Theological Repository No II. Vol. IV. dated February 9, 1785. It was never seen however by our Author, nor by the Editor till after our Author's decease.

And

And the Argument of the Praeface points at the unjustifiable practice of resting our FAITH upon such slender grounds as the Doctrine and Writings of ANCIENT Fathers, of no Divine Authority: which, in some respects, are more liable to Various Readings than other Books, and no less liable to Different Constructions; whose Import therefore it is difficult to ascertain, and, if ascertained, is but merely Human: when at the same time we have the SACRED SCRIPTURES open before us, "written" purposely "for our learning," and may have recourse to that Book, whose Authority is Divine, and in which Sir Isaac Newton found more sure marks of authenticity, than in any Profane History whatsoever." (see an Apology for CHRISTIANITY, by Dr. Richard Watson, now Bishop of Landaff, p. 92) The Argument is of general extent, and in its general comprehension, may possibly allude to that Controversy in common with the conduct of the *Attabanians* and *Socinians* in other Contests. But whoever reads the following Considerations, will see great reason to doubt of its having any particular allusion to the Controversy between those Drs. more especially when informed that these Considerations were in hand at the very time our Author was writing the Praeface complained of; and the Consideration that he had never seen more of their Controversy than appears in the Reviews, will be ready to drive away all suspicion of what Josephus præsumes to be so evident, and shew "that he alludes" not in particular, if at all, to that Controversy. The *av* and the *vv* are from a Different Passage than is there cited.—

And as for discovering "whether the Unitarians were originally considered as Heretics," the Enquiry is premature, till it be agreed, who are properly styled Unitarians; a Title the *Socinians* modestly arrogate, and would appropriate to themselves alone, to the charitable exclusion of all others. Whereas, in truth, All are Unitarians, who agree, with St. Paul, that, "There is ONE GOD and FATHER of all,

who

who is ABOVE ALL ; as may be seen in the Following Considerations, p. 131.

To the 3d parag.—We reply that, “*mistakes which the Socinian party have not got rid of, and difficulties that remain unsolved,*” Mr. T. had mentioned long ago in the I. II. and IIId. Letters of *B. B. Mord.*’s Apol. and, from the last paragraph of this page, we may presume that, *Josephus* found it much easier to call for others, than to answer those already advanced.

And for P. 183. 2d parag.—also, our Author’s Opinion of “the earliest Date of the *Arian Hypothesis*,” which *Josephus* wishes him “to consider,” may be collected from the same Apology, Letters I. and VIII.

Mr. T. contended for the Doctrine of CHRIST’s being the Visible JEHOVAH of the OLD TESTAMENT ; because it appeared to him to be the Doctrine advanced in S. SCRIPTURE, long before either Fathers or Councils existed : And it can be no Objection to a Doctrine, which itself is first advanced in HOLY SCRIPTURE, that its earliest Advocates may possibly have joined un-scriptural Doctrines to it.

3d parag.—From the Circumstance that, “they who continued to hold the doctrine of the personification of the logos ----- had long treated the doctrine of the simple humanity of Christ with the greatest tenderness,” our Author would probably have inferred very differently from what *Josephus* does ; as well knowing that, Polemics and Partisans are commonly most courteous, mild, and gentle, toward Opponents—they stand least in fear of, and are most irritated against those, who press them hardest, and whom they find themselves unable to refute :—and therefore, that, the *Socinian* “Doctrine was ‘at first thought meanly of,’ sufficiently accounts for its not ‘giving any alarm,’ and, in consequence, not being treated

\* See below, in p. vii. the Quotation from the Praeface to the Second Edition of *B. B. Mord.*’s Apology ; see also that Praeface itself, almost the whole.

with that asperity and violence, which many more formidable Opinions met with.

P. 184, 2d parag.—As in p. 182, *Josephus* descended upon a Question and Words of *Justin Martyr*, which Mr. T. had not once mentioned, and a Controversy, to which it does not appear that, our Author had made any particular allusion, if he so much as ever Once thought of it, when he was writing ; so here, in the 2d paragraph of p. 184, he first substitutes a *bad* Argument of his own devising in the place of a *good* one : for Mr. T.'s laying “ before the World a Third Opinion :” and then confutes only his *own* bad Argument, that this “ Third Opinion ” “ lies between two Extremes :” but he takes no notice of Mr. T.'s Argument that, “ these two Extremes,” “ between which his own Opinion lies,” are “ both of them irreconcileable with the *Scriptures*.”—Still less did he find it convenient to pay any attention to the latter part of the paragraph, he cites, or to give the whole of it, least the Advantage of this “ Third Opinion,” which Mr. *Taylor* proposed to “ lay before the World,” over the other Two, which are “ *both irreconcileable with the *Scriptures**,” should too plainly appear in the truth of our Author's conjecture, “ that the Divines of the next Generation ---- will find the Principle I am defending, will supply the only KEY that is able to open and discover the Consistency between the *Christian* and *Jewish Revelations*, and form one plane and rational System from the Beginning to the End of Time ; agreeable to the Nature and Attributes of GOD, and the common Notions and Principles of Mankind.”

To the 3d paragraph of this page—It is answered that, as for Mr. *Taylor*'s “ informing the World where he imagines the Evidence for the existence of his Opinion in the Ages prior to *Arius*, and subsequent to the time of the Apostles, lies, that others may be directed where to look for it.” Mr. T. has spoken already, in *B. B. More's Apology* ; and as fully as the

Subject seems to require; seeing it is not "the Evidence for the Existence of an Opinion in any Age subsequent to the Time of the Apostles," that ought to give it Weight and Authority with Us, as an Article of FAITH; but only that it prevailed in their Time, and prevailed as being taught by Them; and is to be found in the Sacred SCRIPTURES: and no thing else ought to be received into our CREED. This is the onely Point, that is strictly to the purpose; for the mere Existence of an Opinion, even in the very Age of the Apostles themselves, would be insufficient to give it the Stamp of divine Authority; unless it may be declared that, it was taught by CHRIST himself, or his Apostles; since one of themselves has told us that, the Spirit of Anti-Christ had already began to work, even in their Time.

P. 185. 1st parag.—*Josephus* adds, "He (Mr. T.) will not chuse the opposers of his opinion should be able to say uncontradicted," &c.

There is no way however of preventing hardy Adventurers in the way of bold assertion, from saying what they please, or their drawing any inferences they may chuse, from what they say: but the assertion here made is already contradicted, and abundantly refuted, in the Apology before cited.

As *Josephus*, in the 2d paragraph of this page, styles Mr. T. an *Arian*, it may be proper here to observe that, this is a mistake; our Author was no *Arian*. What FAITH he embraced, What Authority, and What Rule of Faith he acknowledged, may be seen from his Writings, particularly from *B. B. Mord.*'s *Apol. Let. I.* p. 76, Qu.: *Ost. p. 143.* see also *Ibid.* p. 77, Qu.: *Ost. p. 144,* et seq. and What he was Himself, from what he says of *Erasmus*, *Episcopius*, &c. in the following Considerations, p. 150, 151.

On the whole, there is evidently so little Candor, and so much careless Mistake, or wilfull Misrepresentation, in this Letter of *Josephus*, that, it does not seem to require a more particular notice.—What opinion Mankind shall form of Mr. Taylor's "regard to Truth," in what he has written, as it will not be guided, we may trust, by the unjust Calumny of an anonymous Writer; so neither ought it to be determined by a bare denial of the Calumny. His Writings are before the World; and the impartial Reader, it is hoped, will form his Judgment of our Author and his love of Truth from the Writings themselves; from the Temper which breathes in them of Philanthropy and Benevolence to all Mankind, and of Candor and Charity toward all, who differ from him in Opinion; that, they might have no less sincere "regards to Truth," than he was conscious of in himself, even where they did not see things in the same light, in which they appeared to him.

Such however are the Arts of Controversy; but surely little consonant to the genuine Simplicity of Truth, which can require no such sinister aids, non tali auxilio.—What then must we think of the Cause, we see defended by these meretricious Arts; but that, it is not Capable of defence without them, by sound Reason and solid Argument.

These Arts of Controversy are the Circumstances, which give rise to what Arch-Bp. Tillotson has observed, "A Man that has once drawn Blood in Controversy, is seldom known ever perfectly to recover his own good Temper afterward;" (vol. I. Pref. before Serm. 49, p. 503.) and therefore; if there be any Truth, and surely there is much, in Lord Shaftesbury's remark, (Letter concerning Enthusiasm, p. 33.) that, "We must not only be in ordinary good Humour, but in the best of Humours, and the sweetest kindest Disposition of our Lives, to understand well what true Goodness? or true Religion "is;"

It seems expedient to avoid, as much as possible, either trusting our own Tempers and Conduct to the Temptations of Controversy, or exposing our Characters to be blasted by its disingenuous Arts; -least, by exciting Animosity and unfriendly Passions, we pervert our Judgments, or harden and corrupt our Hearts; and, by so doing, as also by pledging ourselves too far to the defence of some particular System, we, in the end, render ourselves incapable of judging impartially of those Truths, which are of the greatest consequence, and in which we are most nearly concerned to judge aright.

We have but one thing more to observe, that, when a Writer can descend, from the dignity of his Subject, to mere personal Abuse, he puts an end to all amicable, or even free Discussion; and calls off the Attention of the injured party in great measure, from the Subject in debate, to defend his own private Character from the attacks of an unfair, and therefore dangerous Antagonist, whom he ought studiously to avoid: “*Fœnum habet in cornu ---- hunc tu Romane caveto.*”\* —Where Personal Abuse begins, all free Discussion ends.

\* *Horace Lib. I. Sat. IV. l. 34, 85.*

AS our Author's Opinion that, JESUS CHRIST was the ANGEL of the COVENANT, or Visible JEHOVAH, who so often appeared to the Patriarchs in Schechinah, and gave the Law, stands connected with his being the Person, to whom St. John gives the Title of THE WORD, and THE WORD OF GOD, in the xix Chapter of his REVELATIONS, and again in the 1st Chapter of his GOSPEL: The Editor of these Considerations conceives it cannot be unwelcome to the inquiring Reader to be inform'd—Whence St. John took the Use of this Title;—What was intended by it;—and on What Grounds, and how aptly it is applied by him to JESUS CHRIST.

And as he apprehends this to be fully and very satisfactorily shewn in a Sermon preached before the King on Christmas-day 1717, by the learned and excellent Dr. Chandler, Bishop of Coventry and Lichfield;\* he is perswaded, it will be highly acceptable to the inquisitive in these subjects, to see a pretty copious Extract from it; as the Sermon itself may not be easily obtained, and appears to be a performance replete with masterly Criticisms on the meaning of the Text John i. 14. and a valuable Epitome of Biblical Sagacity.

## E X T R A C T.

"St. John took the Use of this Title, the WORD, from the Jews, among whom he lived and was bred. ----† p. 5, 6.

\* Translated to Durham 1730.

† ...N. B. The Short Rules in this Extract mark the several Omissions.

The Words marked with Dots before and after them, are Interpolations by the Editor...

---- He himself declares, Job. xx. 31. *He writ these Things, that they might believe that JESUS CHRIST is the SON OF GOD,* ---- Now unless he had chosen the most familiar Terms and vulgar Phrases, in proposing to them the Objects of their Belief, how could they believe, that did not understand him? His GOSPEL --- it was adapted to common Capacities, --- *the poor have the Gospel preach unto them.* p. 7, 8.

We may therefore conclude hence, that the Title WORD, was not peculiar to the Learned of that Age ; --- And since St. John hath no where --- given --- an Explication, it may be presumed --- it was one of their own Terms, of which they had, in that Age, a settled Notion. What that was, and whence derived, is --- our (p. 8)

**Second Enquiry.** ---- That which seems to me certain is this; the Title WORD is intended to denote a PERSON, by or through whom all the Manifestations of GOD, ...at GOD's Command... are made to Creatures: whether in Works --- of Creation, Providence, Miracles, and extraordinary Deliverances, disproportioned to the natural Causes; or convey'd by glorious and sensible Appearances, by Sound and Voice, by inward Representation or Presence with the Mind; or by what other way reasonable and sensible Beings come to any Knowledge of the invisible GOD. Not that he acts without subordinate Ministers, --- But the Power of every such Agent, is from and under him. He presides in, he hath the direction of the whole work, --- which is therefore justly ascrib'd to him. Agreeably to that, Passage in the

*Job. i. 12* *Gospel, No one hath seen GOD at any Time, the ONLY-BEGOTTEN SON, which is in the Bosom of the FATHER, He hath ...exhibited or... declared Him, ...εγνισατο...* p. 8, 9.

To such a one, the Title of WORD is applied figuratively; the Figure being translated from the Design and Effect of a Man's Word, to imply some such Likeness of Office in *Him*, by whom GOD, his Attributes, Councils, Decrees, and Actions are declared. A Man's Word is the Representation of his Conceptions, and his Speech the Interpreter of his Thoughts. He therefore, who answers the Use of Speech to GOD the FATHER of all Things, who reveals to our Capacities, *the blessed and only Potentate, dwelling in the Light which no Man can approach unto, whom no one hath seen, nor can see,* *1 Tim. vi. 15, 16.* without him, may with great propriety be called GOD's WORD, his Speech, or Interpreter. p. 9, 10.

This Similitude taken from a Word spoken, best answers the Import of the Hebrew and Chaldee Name, of which the Greek Logos is the Interpretation. Looos in Greek signifies indeed Reason, as well as Speech, but the Hebrew and Chaldee Name, hath no such double Sense; it hath but one simple Meaning, which is derived from Speaking. In this Sense *Piso*, a Greek Jew, before CHRIST, sometimes calls the Angels Words, because on less Occasions the Messengers of GOD's Will. . . . So the Gentile Theology made *Hermes* or *Mercury*, who was also called Logos in *Egypt*, to be the general Interpreter of God or *Jupiter*. But what is most to our Purpose, so the *Psalmiss*, long before them all, understood the WORD; for thus he explains it, according to his Way of making the latter Clause in a Sentence exegetick of the former, *Ps. xxxiii. 6.* By the WORD of the LORD were the Heavens made, and all the Hosts of them by the Breath of his Mouth. The same Sense is countenanced by the ancient Syriac Version of St. John, by the Uses ascribed to Or- Milta a son phus, and even by St. Paul, who speaking of the Creation ascribed to the Logos, change that into a synonymous Word that signifies Speech pronounced. p. 10, 11, 12.

...And

...And if...\* [Yet doth not] this Sense ...doth not, of necessity... wholly exclude, [but rather suppose] the other significations ...which Greek writers have... given of the WORD, namely, that of Reason and Wisdom, ...yet..., [tho'] that Notion is certainly not intended, in this Title. For ----- the same Person, tho' in different respects, is term'd sometimes the Wisdom of God, sometimes the Power, sometimes the WORD of God, in the Sacred Writings, but always in a Figure. ... (which seems to shew that, All these Notions and Respects of him were not included alike in the one single Appellation of the WORD; nor could they easily be understood to be so; for one word used metaphorically does not represent the metaphorical use of an other word.)... While the WORD lay hid and inarticulate (if we may so speak) in the Father's Bosom, to shew even then his Pre-existence and

[...(B\*) N.B. The Words included within Crotchets are such as the Editor could not think himself justified wholly to omit; as the so doing, and taking in the Words substituted by the Editor, give a different turn to the Passages than, what the Writer himself had given them: though the Editor apprehends the Alterations to be made in the strictest conformity to the Representation here exhibited, of the settled Notion that entertained of the WORD among the Jews in St. John's Time; and to the Sense, which St. John himself had of it. The difference between the Bishop and the Editor is only this, that his Lordship, in this Paragraph, has conform'd to the Greek Sense and Signification of the Word LOGOS; whereas the Editor conceives that, where the S. SCRIPTURES of the OLD TESTAMENT, are at all concerned as the Subject, we should adhere to the " Import of the Hebrew and Chaldean Name," and its " one Simple Meaning derived from Speaking;" and should not admit the " Double Sense" of its Greek Interpretation; because a Translation cannot always interpret with exact præcision; as the Words and Expressions of Different Languages do seldom perfectly coincide and correspond with each other. ...]

strict

strict Union with the Father, he might properly enough have been described under the Character of the *Wisdom of GOD.*

p. 12, 13.

But with regard to the same Person's external Activity, in executing the several Parts of the Creation, that had been contrived and determined by the FATHER, he is term'd the WORD OF GOD, ...because that in all this, he is the Doer of his Word, who performed his every Command; - possibly also farther... it being the Property of a Word to make known the Secrets of the Mind, (C\*) ...and even the Mind itself, He may be so called, because GOD's Counsels and Designs, and herein GOD himself,... as GOD's Power, Wisdom, and Goodness were eminently declared in the Works of the Creation. p. 13.

Thus much for the Design of the Figure. Still the difficulty remains, how the Jews came to apply this Figure to that Person, by whom GOD was made manifest to the World? To remove it, it may be considered, that GOD, intending under the Christian Dispensation, a clearer Revelation of the Nature of his SON, gave some intimations thereof before-hand, in the Jewish Scriptures. They were indeed obscure Notices, before a fuller Explication and Application of them by the Apostles, but yet sufficient to lead those that studied the Holy Scriptures, into Reflections that prepared for the reception of a better Light. p. 14.

To this purpose they observed that one certain Being, transacted all Things, with the Patriarchs before, and their Fathers under the Law, in the Name of GOD. Sometimes he is indeed treated as an Angel or Messenger, but even then is so distinguished from all other Angels, in respect of

[...(C\*) Power, Wisdom, and also his Goodness, as rank'd with them, are Attributes, not Secrets of the Mind, as Counsels and Designs...]

Majesty, Authority, and Power, or dignified with the incommunicable Title of JEHOVA, that they had not the least thought of his being a mere Angel; no more than they could persuade themselves, that he was GOD the FATHER, who could not send himself, and to whom in the pure Simplicity of the Divine Nature, the humane Affections and Actions ascribed to this Angel, they knew did not, and could not belong. Going still backward to the first Section in *Genes*, they observed an uncommon Emphasis laid upon the Expression, *to said or spoke.* p. 14, 15.

*Moses* describing there the beginning of the Creation, introduces every Day's Work with, *and God saith let this or that be done, and it was done.* From whence they inferred, (how exactly I now dispute not) that, as GOD made all Things by his WORD, so this WORD was an active intelligent Being, and was the proper Title of that Divine Person, who so often afterwards sustained the Person and Character of GOD, in the History of the Old Testament. Here only in this Chapter, is this Form of Speech used, and that precisely before the Work of every Day, as if designedly preferred, for the suggestion of some Mystery to attentive Readers. p. 15, 16. ... (which surely could be no other than this, that, the SUPREME BEING wrought all his Works of Creation by the hand of some Ministerial Agent employed by him, and who form'd them all in obedience to his Word.)...

Be the Design of the Writer as it will, 'tis plain the Sacred Writers after *Moses* adopt this Notion as from Him. So *David*, in a Psalm that celebrates the Creation, sings, *P. xxviii. 6. By the WORD of the Lord were the Heavens made, &c.* And carrying the same Notion in his Thoughts, he applys the Title of WORD to that Person's Transactions with *Gen. xlvi. Joseph*, both to his Slavery and Advancement, whom *Moses* in 5, 7, 8, 9, his Narration of it, calleth GOD. You read it in *P. cv. 17, 19. - - - until the Time that his Word came, the Word of the Lord tried him.* p. 16, 17.

... the Colledges of Prophets searched diligently into the i. Pet. i.  
meaning of the *Prophetical Books* before their Time, - - - 19, 21.  
before the Gift of Prophecy, able to correct dangerous Mis-  
takes, had ceased in their Nation; From them these No-  
tions passing by Tradition, found easily a Place in their Tar-  
gums or public Interpretations of Scripture, after the Cap-  
tivity: as during their several Dispersions and Travels, by  
them the *Gentiles* came acquainted with the Notion of the  
WORD. p. 17.

However the Notion crept in among the Jews, it is certain they had such a Notion; their Targums, read in the Synagogues before Christ, are full of it, --- the Jewish Writings in Greek bear witness to it, St. John plainly supposes it to be a current Notion among his Country-Men, and even some of the Jews publick Prayers before the writing of the Talmud, retain a taste of it. p. 18.

Thus the Notion became received, and thus it stood in the main, though darkened with cabalistic Conjectures, and Philosophic Reasonings upon it, till St. John's Time; when being taken by him from common use and applied to Christ, (D<sup>o</sup>) do's aptly suit his Design, of declaring CHRIST's high Original, to those for whose Benefit he writ his Gospel, as - - - - under the (p. 18.)

Third Head, . . . . . - - - - - p. 18.

Against the *Jews*, who would not hear, that Jesus was the Son of GOD, St. John sheweth that Jesus was first the WORD, and as such existed, before the Creation, with GOD; that the

[... (D\*) Sir Isaac Newton says, in his *Observations upon the Apocalypse of St. John*, p. 247, "I do not apprehend that CHRIST was called the WORD OF GOD, in any book of the NEW TESTAMENT written before the APOCALYPSE; and therefore am of opinion, the language was taken from this Prophecy, as were also many other Phrases in this GOSPEL, such as," &c. ...]

WORD, in respect of his peculiar *Generation from the FATHER*, was the SON OF GOD ; (E\*) and therefore, the WORD being made Flesh, and become that Person to whom the Name JESUS was given, JESUS also was the ONLY-BEGOTTEN of the FATHER. As if he had said, " I appeal to your own Notifications concerning the WORD. Your Expositors teach that GOD created all things by his WORD, that he appeared and talked to Adam and the antediluvian Patriarchs, by his WORD, as he did afterwards by the same WORD to Abram, Isaac, Jacob and his Sons : that the WORD was the Angel in the Bush, which Moses beheld on Fire ; that the WORD gave the Law, delivered Israel out of Egypt, and was Captain over Joshua, and so forth. Why then may not GOD speak to you also in these last Days by his WORD incarnate, as you suppose he acted, appeared, and spoke to them in Times past by his WORD in other Forms ? So it is in Fact, *In the Beginning was the WORD, and the WORD was*

[... (E\*) Whether thereby be intended his deriving his Existence immediately from the FATHER ; or that, in his Miraculous Conception and Birth into this World, He, like the First Adam, had no earthly Father, no Father after the Flesh ; or whether that Phrase be used more comprehensively to include the whole of his Appointment and Initiation into that Ministry, to which he was fitted by having a Body prepared for him ; that he received his peculiar Generation from the Father himself into his Sonship, namely, his Office of Messiah, sent from GOD to deliver his Word. see John x. 36. (This Import of the Phrase begotten is justified from i. Cor. iv. 15. from Philemon, 10. i. Pet. i. 3. i Job. v. 18.) ; or whether this Appellation be given to him, for that he ministers to the Will of his Father in promoting the great Work of Man's Redemption and Salvation, and was, in this respect, to Us, the SON OF GOD, and the ONLY-BEGOTTEN of the FATHER. (see Psal. ii. 7. Act. xiii. 33. Heb. i. 5. v. 5 Job. i. 14, 18. iii. 16, 18. i. Job. iv. 9. v. 1.) In either or in all these respects JESUS, the WORD, was truly the SON OF GOD...]

*" with*

"with GOD, and the WORD was GOD, all things were  
 "made by Him. ---- He came unto his own, (the Jewish Na-  
 "tion) and his own received him not --- and the WORD was  
 "made Flesh, and dwelt among us, and we beheld his Glory,  
 "the Glory as of the ONLY-BEGOTTEN of the FATHER. By  
 "this you see the Harmony between the old and new Crea-  
 "tion : He that was the Beginner of the Old, is the Author\*  
 "of the New, that in all Things he may have the Pre-eminence.  
 "He that manifested many Divine Attributes in making the  
 "World, discovereth more in the renewing of Man ; in both  
 "he is the Proclaimer of GOD's Titles, wherefore you  
 "ought to discern the Incarnation of a Divine Person, when  
 "I say the WORD was made Flesh. p. 19, 20, 21.

For those ---- said in his Time, to fancy various and ab-  
 furd Genealogies in the Deity, and therefore to place the  
 WORD as an Emanation remote from the FATHER, ----  
 and a separate Subsistence from CHRIST, and Life, and  
 Light, hear how aptly his Text is addressed to Silence these  
 also. In the Beginning, &c. (as above) all things were made by  
 Him, and without him was not any thing made that was made :  
 In him was Life, and the Life was the Light of Men, &c. And  
 the WORD was made Flesh, and dwelt among us, &c. i. e.  
 Before the World, or any Thing in it, before any Creature did  
 exist, the WORD was with the FATHER, therefore as near  
 and intimate with the FATHER, as can possibly be con-  
 ceived ; therefore deriving immediately from the FATHER,  
 there being nothing between them, and that for ever. This  
 is he, who in Time was made Flesh, and is called Jesus  
 and CHRIST, as he is indeed the Fountain of Life and  
 Light to every Being that partakes of either. This is he,  
 whom we call the SON of GOD ; and that you may not ap-  
 prehend any thing Corporeal after the manner of Men, to be

\* Αρχης, rather, the Leader of us on. see Sykes on Heb.xii.2.

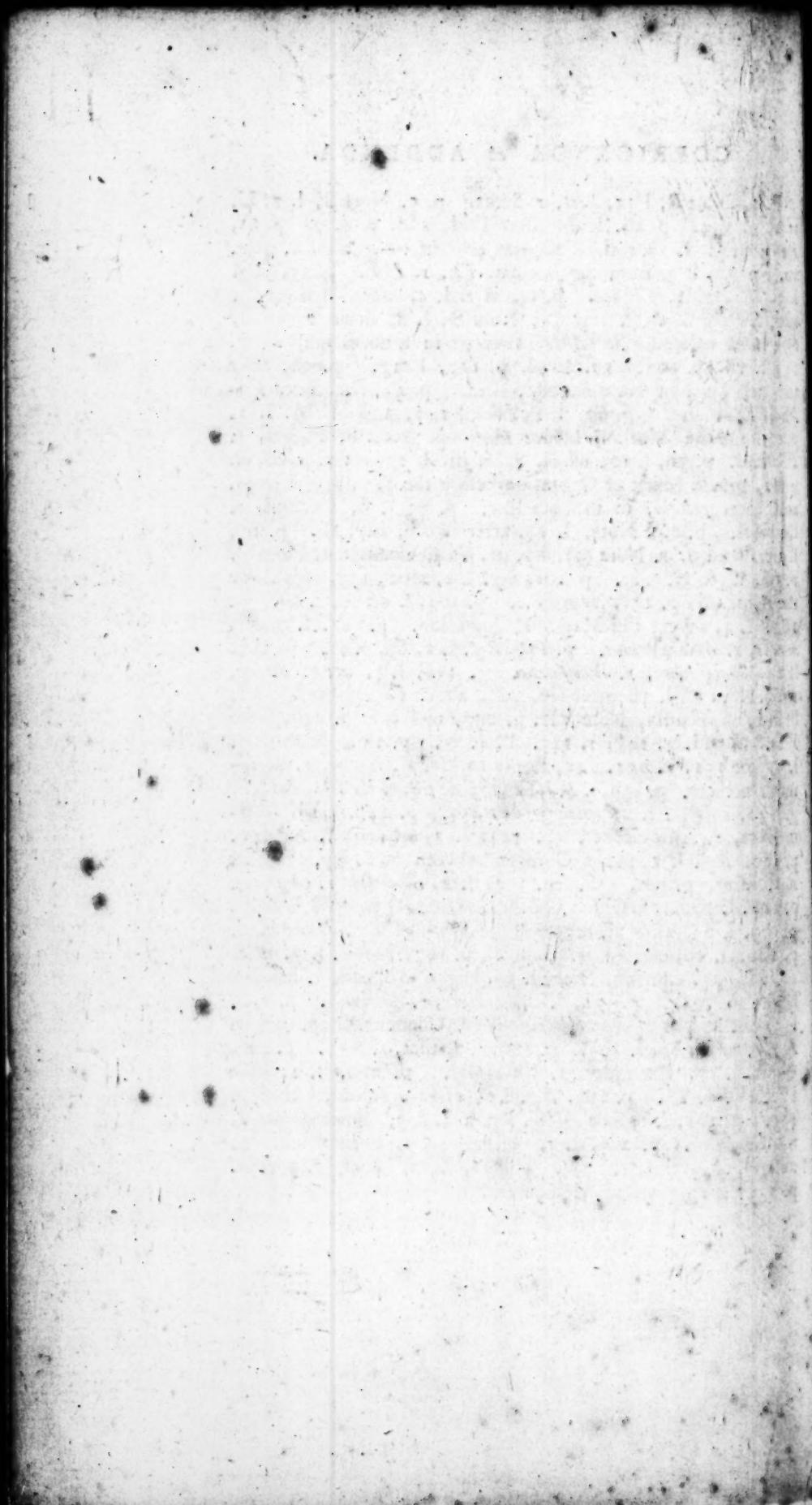
included in this way of speaking, but a Relation in a Sense worthy of GOD, we represent him under the Title of WORD. ----- When the Word is emitted from the Mind, it is the true Image of it, it retains still Union with, and Dependence upon the Father of it. And therefore conceive nothing but Likeness, Perfection, Purity, Oneness, and Dignity in CHRIST's Sonship. ----- p. 21, 22.

The Doctrine that results from the Text so explained, is this, the SON OF GOD, who before the World was hid in the Bosom of the FATHER, whose Divine Power was manifested in making the World, as was his Person afterwards in many Instances of Care over his People, in order to redeem Man, was at length born of a Woman, and made in all Things like to those he came to redeem, Sin only excepted. p. 22.

All this is plainly deducible from the Words of my Text: WORD and Flesh are here opposed, as FATHER and FHS. Mat. xvi. 17. *Flesh and Blood hath not revealed this, -- but my FATHER which is in Heaven.* As SON OF GOD, and Flesh, Rom. i. 3, 4. *Made of the Seed of David, according to the Flesh, and declared to be the SON OF GOD, with Power, according to the Spirit of Holiness.* as SPIRIT and Flesh are, i. Pet. iii. 18. *Being put to Death in the Flesh, but quickened by the SPIRIT.* CHRIST first existed as the WORD, before he assumed human Nature or Flesh. For it was the WORD that was made Flesh, and not the contrary, the Flesh was made the WORD, or was exalted into the Dignity and Majesty of GOD. And since St. Paul, speaking of the Creation, saith Heb. i. 2. in one Place, GOD by his SON made the Worlds; And, in Heb. xi. 2. another, the Worlds were framed by the WORD OF GOD. It follows [in respect of] that, [Nature in which Christ] ...the Same Being, who formerly... pre-existed as the WORD, he is ...now become the CHRIST... the SON OF GOD." p. 22, 23.

## CORRIGENDA et ADDENDA.

P. 4, Note B, l. 15, *Scot*, r. *Scott*. p. 5, Note B, l. 2, U,  
S, p. 134. p. 26, l. ult. after *Ibid*, add, p. 8, 9. p. 31,  
Reference, l. 1, iv. r. ii. l. 2, after 45, put, —. after 8, dele,  
70. p. 32, l. 3 from the bottom, *TY*, r. *ITY*. p. 33, Ref.  
3, *Wiston*, r. *Whiston*. p. 34, Ref. l. 4, after, Answer to,  
add, Bishop Gastrell. p. 35, Note D, l. 8, stiled, r. styled,  
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83, l. 18. p. 103, l. 12. l. 18. p. 117, l. 15. p. 136, after  
the last word of Note E, add, End. p. 53, Ref. l. 3, *Em-*  
*lyas*, r. *Emlynis*. p. 62, l. 13, for + r. §, and in Ref. l. 1,  
put the same Mark § before *Ibid*. p. 72, l. 6, *Fabres*, r.  
*Fratres*. p. 76, l. 10, cb. ii. r. cb. iii. l. 13, cb. v. r. cb. vi.  
p. 81, praefix Mark of Quotation before the 5, 7, 8, 9th lines,  
and after *follow*, in the 9th line. p. 85, l. 6, Council, r.  
Counsel. p. 86, Note, l. 24, after *which*, add, all. p. 89,  
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*manus*, r. *Alexandrinus*. p. 119, Ref. l. 2, 89, r. 88. p. 125,  
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130, Note R, l. 18, after see, add, above 104, Note Q. also  
below, Appendix, Note VII. p. 237, and dele p. 256, Note  
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ture Doctrine. p. 137, l. 4, *HYPOSTASES*, r. *HYPOSTASIS*.  
p. 140, in Ref. l. 2, after p. dele, 11. p. 141, l. 18, Anti-  
nicenes, r. Antenicenes. p. 144, l. 2, *ωδησεις*, r. *Ἄρθροις*.  
p. 150, Ref. l. 2, put a Comma between 7, 8. p. 154, last  
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p. 158, l. 16, say GOD is GOD, r. say GOD is ONE GOD;.  
p. 159, l. 23, after vi. repeate + the Mark of Ref. before used.  
p. 160, l. 10, canded, r. candid. p. 165, in Ref. l. 3, after  
21, add, 23. p. 166, Note, l. 26, began to speak, r. has first  
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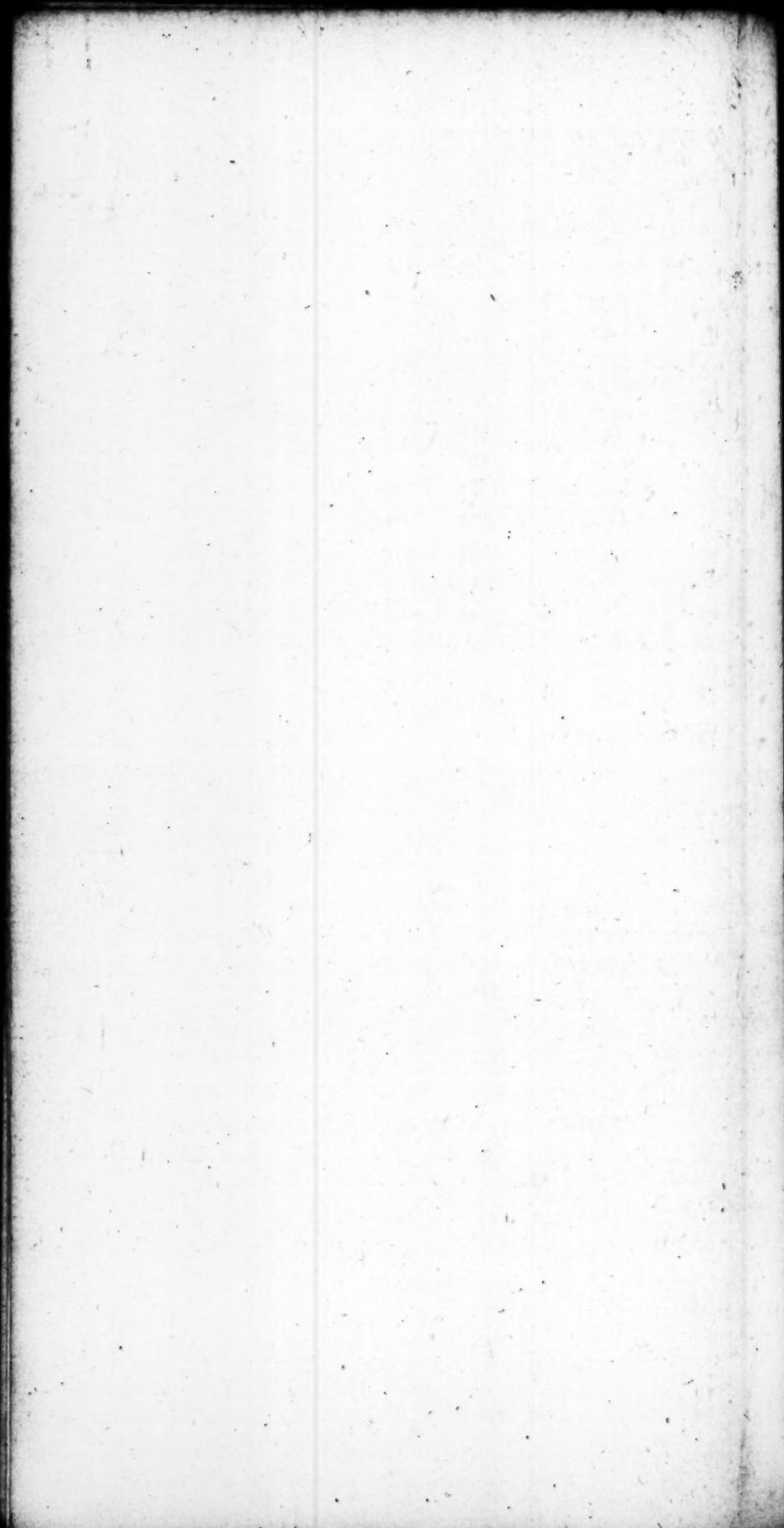
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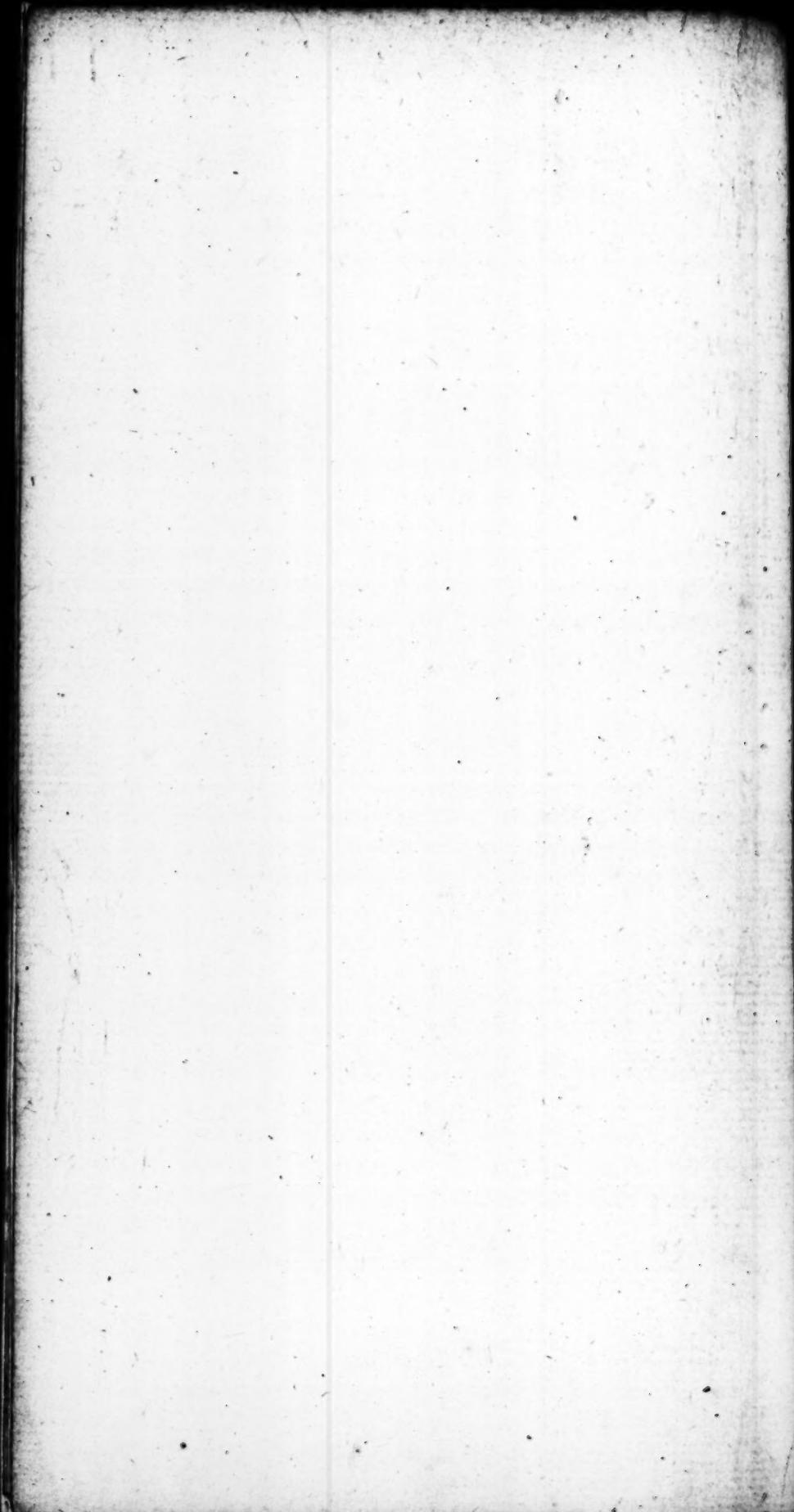
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...The AUTHOR...

To the READER,

I Must bespeak your candour, because I shall stand in need of it; for venturing to oppose the Opinions of so many Learned Men, as I am obliged to do, in delivering my own. But, in truth, I could not refrain from speaking, when I thought I had an occasion to do good: (*Ecclus. iv. 23.*) And the Great Men, whom I oppose, make no scruple to oppose one an other; and I plead the same excuse for my differing from them, which they do in differing from one an other.

Who the Authors are that, have written the Essays, I am ignorant; and, from the time I determined to answer them, I resolved not to inquire; that, I might have no bias upon my mind, from the Knowledge of their Persons; but keep close to my Subject, and not trespass upon my readers patience.

I must now proceed to make an Apology for the Unfashionable Style in which I speak of the Heresies I oppose: for I do not write against the Men, but their *Errors*. And I beg leave to introduce it in the following re-

B mark;

mark ; that, when the *Protestants* make use of damnatory clauses in their **CREED**, they do not seem to be agitated by any more terror, than is felt in the Salutations of the Canaille, which is nearly expressed in the same Style. When we observe with what indifference and unconcern they curse one another, one would think they lived in the Primitive Ages, when the Eastern and Western Churches, between them, damned the whole world about keeping of Easter ; and the cursing our Brethren was looked upon as the surest sign and proof of Orthodoxy. In the *Papish Countries*, when they send forth their Anathemas, they are consistent ; for they would rejoice to burn the Persons, whom they curse : but here, they, very seriously, curse their best Friends, and Benefactors, whom they would venture their lives to serve ; and then, with all the apparent Satisfaction in the world, as if nothing had happened but mere Compliment and Ceremony, receive them into their houses with mutual Endearments, and unaffected Love.—I was once greatly surprized, about 50 or 60 years ago, at an Answer, that was given in a conversation upon this Subject.

The

The Master of the house asked his Friend, who returned with him from Church, how he could be so cruel as to damn him, merely because he differed from him in Opinion; and how he could assert so positively, that, "without doubt he should perish everlastinglly." To which his *Athanasian* Friend, after some hesitation and shuffling, being hard pressed for a reason, gave him this unexpected answer; which, for its unaccountable Flatness, and unmeaning Simplicity, I shall remember as long as I live: That, he could not say positively, that, every one would be damned, who did not believe that CREED; "We only HOPE SO."—

But, as I have no such Hopes, nor any Resentment against a man, for not understanding the SCRIPTURE as I do, I can have no such uncharitable zele. On the contrary, I have already declared it to be my Opinion, that, the different Heresies did at first arise, from the different ways, by which Learned and Fallible Men endeavoured to reconcile the SCRIPTURE with its self.\* It is

\* See *Ben Mordecai*, Letter I. p. 43. Qu.. Oct. 81. *Ibid.* p. 6, 13, 16, 19, 21, 22. Qu.. Oct. p. 11, 25, 29, 35, 41, 42, 43.

not in my power to believe that, *Grotius, Sandius, Socinus, Episcopius, Zuicker, Bidle*, and such men, had any Intention to blaspheme; or were Enemies to GOD and TRUTH. And, if I was ever so much inclined to deliver them over to the Devil, yet, what right have I to do it? Lastly, as *Salvian* observes, suppose the mistake should lie at my own door, and I should prove to be the Heretick at last. Such mistakes have been, and may be again. Though, it must be owned that, in the true SCRIPTURE Sense of the Word; no man can be a Heretick, unless he *mainteins* a Doctrine, which he *does not believe*, and is *Self-condemned.*\*

I have now given you my Sentiments as well as I am able; and do not intend to return to the Subject: and if any one shall confute me with Fair Argument, why God bless him with Success; I do not write for Victory, but Truth.

† See Farther Thoughts on the Grand Apostacy, p. 47.

## ...C H A P. I.

## C O N S I D E R A T I O N S

on...

## A N C I E N T and M O D E R N C R E E D S

Compared.

WE are informed, by the Rev. Mr. *Toulmin*,\* that, *Przypcovius* left a Manuscript Comparison of (the BAPTISMAL CREED, commonly called) the APOSTLES (A) CREED, with the CREEDS of the MODERN Christians, and,

\* Mem. of *Faftus Socinus*, p. 447.

(A) "It is well known to learned Men, (says Dr. *Waterland*, in his Sermon on *Mat.* xxviii. 19, p. 326.) that the Creed, called the *Apostles*, is no other than the *Roman Creed*."

"It has obtained the Name of the *Apostolick Creed* (as a learned and accurate Author observes) [see Mr. *Wall's* Hist. of Inf. Bapt. Part II. c. ix. p. 507] for no greater or other Reason than this: It was a Custom to call those Churches in which any Apostle had personally taught, especially if he had resided There any long Time, or had died There, *Apostolick Churches*.

The

The First Article runs thus :

The  
APOSTLES CREED.

I believe in *ONE*  
GOD, the *FATHER*  
*ALMIGHTY*, the Maker  
of Heaven and Earth.

The  
MODERN CREED.

I believe in *THREE*  
*DIVINE PERSONS*,  
*CONSUBSTANTIAL*,  
*EQUAL* to each other;  
*EACH* of which is the  
*SUPREME GOD*, and,  
who created the Heavens  
and the Earth, by the  
exercise of *equal Power*  
and *Efficacy*.

Now it seems to me, from the Comparison of  
these two *CREEDS*, that, in the very First Article  
they are totally opposite.

Of these there were a great many in the *Eastern Parts*; *Jerusalem*, *Corinth*, *Ephesus*, *Antioch*, &c. but in the *Western Parts* none but *Rome*.—So that any one that in the *Western Parts* of the World spoke of the *Apostolick Church*, was supposed to mean *Rome*—and so their *Bishop* came to be called the *Apostolick Bishop*; their *See*, the *Apostolick See*; their *Faith*, the *Apostolick Faith*; and, among the rest, the *Creed* that they used, the *Apostolick Creed*, now called the *Apostles*."

The one, ...the **APOSTLES**,... declaring the **FATHER ALMIGHTY** to be **GOD**, which is also affirmed in the **NICENE CREED**. (I believe in **ONE GOD**, the **FATHER ALMIGHTY**. (b) And the other, *viz.* the **MODERN CREED**, declaring that, there are **THREE PERSONS**, **EACH** of which is **SUPREME GOD**.—

(b) See παντοπατηρ. ii. Cor. vi. 18. Rev. i. 8. iv. 8. xi. 17. v. 3. xvi. 7, 14. xix. 15. xxii. 22.

(b) The present **FAITH** of the **GREEK CHURCH** in their **ORTHODOXA CONFESSIO** is This;

"λοιπόν, οὐ τοῦ εἶναι ὁ Πατήρ ἡς τὴν Θύσιν, τὸ ἀυτὸν εἶναι, καὶ ὁ Τίος καὶ τὸ ἄγνοο Πνεῦμα. ἀλλὰ μὴν ὁ Πατὴρ εἶναι Θεὸς κατὰ τὸν Θύσιν ἀληθῆς, καὶ αἰώνος, καὶ πάντων πονητῆς τῶν δρατῶν καὶ ἀμάρτων, τοιοῦτος λοιπόν εἶναι καὶ ὁ Τίος καὶ τὸ ἄγνοο Πνεῦμα. καὶ εἶναι δύοούσια μᾶλλόλοις." Quæst. ix.

"·Θεὸς εἶναι ἔνας εἰς τὴν Θύσιν καὶ τὴν ὁνομασίαν μὲν τρισύπιστατος,"†

What the **FATHER** is in **NATURE**, the Same is the **SON**, and the **HOLY GHOST**; but the **FATHER** is in

\* See "Orthodoxa Confessio Catholicæ atq; Apostolicæ Ecclesiæ Orientalis Interpretæ Laurentio Normanno." Pars. Prima Quæstio ix. p. 24. 25.

† Ibid. p. 23.

And,

And, if we farther observe what follows in the APOSTLES CREED, concerning the Second Person of these THREE PERSONS, that, he “was conceived by the HOLY GHOST, born of the Virgin Mary, suffered under Pontius Pilate, &c.” we may immediately observe that, every Word of this is inconsistent with that EQUALITY and SUPREMACY of the SON, which is declared in the MODERN CREED.

And, this being the Case, to which of the CREEDS are we to incline? for, we have COUNCILS against CREED, the ANCIENT against the MODERN.

NATURE TRUE and ETERNAL GOD, the Creator of All things visible and invisible, such is the SON and HOLY GHOST, and CONSUBSTANTIAL with one another.—GOD is ONE according to his NATURE and ESSENCE, but of THREE PERSONS.

For the FAITH of the CHURCH of England in this respect, see the XXXIX Articles No. I. II. V.—the Collect for Trinity Sunday, and the Three CREEDS, which the Church informs us, in the VIII Article, may be all proved from SCRIPTURE.

Moreover *Petavins* tells us, of almost all the  
others before the Council of *Nice*, that they do  
not agree with the Rule of Orthodoxy, “*cum Or-  
thodoxæ fidei regula minime consentiunt;*”\* and  
he accuses them of corrupting the Faith. But we  
must not believe this without Proof. We must  
allow, that the Faith has been corrupted; because  
it has been changed and altered: but the Question  
is, whether this has been done by the **ANCIENTS**,  
or **MODERNS**.

Jurieu, the French Reformer, acquaints us, that  
the Doctrine of the **TRINITY** was imperfect, *in-  
formé*, till the Council of *Constantinople* in 381; †  
and *Dupin* confirms this, by saying, the Word  
**TRINITY** was first used in *Origen’s Time*; (B) and

\* *Ben Mord.* Let. I. p. 25... Qu. Oct. p. 47...

† See *Ben Mord.* Let. I. p. 24, Qu. Oct. p. 46.

(B) But, under the Article of his Name and Title, *Dupin*  
imputes the first Use of the Word **TRINITY** to *Theophilus*,  
Bishop of *Antioch*, who lived in the Second Century, the Cen-  
tury before *Origen*, (see *King* on the Creed, p. 414) or, according  
to our Author, was contemporary with *Origen*, (see *B. B. Mord.*  
*Apol.* Let. I. Note xvi. p. 106. Qu. Oct. p. 191.) *Dupin*  
writes; “ He is the first Author, who made Use of the Word  
**TRINITY**, to denote the **THREE DIVINE PERSONS**. He  
says, the Word might be in Place, and that it was *ingen-  
dered* in Time, which seem to approche to the Sentiments of  
the *Arians*.” (*Novelle Bibliotheq. Des Auteurs Ecclesiastique*,

so does Petavius, when he says, the *DIVINITY* of the *HOLY GHOST* was unknown for the Four First Ages, or a little before. And St. Jerom says, the *APOSTLES* themselves were not such Proficients, as to understand the *GENERATION* of the Son

*Tom. Premier*, p. 66. See *B. B. Mord. Apol. Let. I. p. 15;*  
*Qn. Oct. p. 48*; also vid. *ib. Note xvi. p. 106, Qn. Oct. p. 191.*)

*Mosheim* agrees with *Dupin* as follows, “*Theophilus of Antioch*, in the Second Century, was the first who made Use of the Word *TRINITY*, to express the Distinction of what Divines call *PERSONS* in the *GODHEAD*;” and he justly observes, “the Christian Church is very little obliged to him for his Invention. The Use of this, and other unscriptural Terms, to which Men attach either no Ideas, or false ones, have wounded Peace and Charity without promoting Truth and Knowledge. It hath produced Heresies of the worst Kind.” (*Eccles. Hist. Chron. Tab. Cent. II.*)

And a Writer, who signs himself *Philantropus Londinensis*, (Dr. *Daniel Scott*) in “An Essay towards a Demonstration of the *SCRIPTURE TRINITY*,” (Preface, p. ix.) agrees to the same *Mr. Dupin*, and expresses himself thus, “As for the Word *TRINITY*, I am not fond of it; because ‘tis an unscriptural one, and, as far as I know, unknown to the Church for near 200 Years. It can’t be proved that any Writer before *Theophilus Antiochenus* (about A. D. 180) expressly gives the *FATHER*, *SON*, and *HOLY SPIRIT*, the Name of *TRINITY*, see Dr. *Worrell’s 2d Def.* p. 449. However, since the Christian Church has been in Possession of the Word ever since, I don’t reject it; especially as no Objection can be raised against

from

from the FATHER'S SUBSTANCE : \* And yet, it was upon this very Doctrine, that the EQUALITY and SUPREMACY of the THREE PERSONS was afterwards founded. And this being once settled, it was found by the Athanasians to be absolutely necessary, in order to preserve themselves from the Charge of Polytheism, and defend the UNITY, to introduce the very extraordinary Notion of an EN- PERICHORESIS, by which, the THREE PERSONS, according to the Platonists, † are supposed to be joined together. And thus they built the HOMOOU- NION, or CONSUBSTANTIALITY of the FATHER and Son, at the Council of Nice. And soon afterwards, the Doctrine of a Triple SUPREMACY ; whereas neither of these Doctrines was known to the

it, from it's Obscurity : For as Archbishop Tillotson says, &c." (See below Note U.)

But the Author of " A Letter of Resolution concerning the Doctrines of the TRINITY and INCARNATION," published in A Second Collection of Unitarian Tracts, tells us, in p. 10, (2) that " Tertullian among the Latins," (who lived about the Year 200, see King on the Creed, p. 414, and Dr. Priestley's Chart) " and Clemens Alexand. among the Greeks," (who lived about the Year 204, vid. ut Sup.) " were the first of Christians, who used the Word TRINITY ; and for INCARNATION, I do not remember it to be so ancient."

\* Ben Mord. Let. VIII. 35, Qu. Oct. p. 1015.

† Ben Mord. Let. I. p. 108, Qu. Oct. p. 194.

Compilers of the APOSTLES CREED. Thus the MODERN Orthodoxy came in by Degrees. But whether it is more agreeable to the REVELATION of CHRIST and his Apostles, than what they had before, is not to be known merely by comparing the CREEDS with one another; for that will only discover, how they differ...among themselves;... and not, which is most agreeable to SCRIPTURE.

The next CREED of any Authority, is called the NICENE. And This CREED, as I observed, continues the Belief of ONE GOD, the FATHER ALMIGHTY; and adds, that the FATHER and SON are of the *same* SUBSTANCE. But it does not say so of the HOLY GHOST; nor does it declare an Equal Power and Authority in the THREE PERSONS, as the MODERN CREEDS do. For the EQUALITY was at first understood to be in *Essence* or *Metaphysical* SUBSTANCE only; and not in *Natural* and *Moral* ATTRIBUTES, which Notion came in afterwards.\* And This CREED ended, as the APOSTLES CREED used to end, with these Words, "I believe in the HOLY GHOST;"† and all that follows, as a Part of the NICENE CREED, viz. that, together with the FATHER and

\* Ben. Mord. Let. I. p. 32, 114, Qu. Oct. p. 60, 203.

† Sykes's Inquiry when the Resurrection of the Body or Flesh was first inserted, p. 27.

Son, the HOLY GHOST is worshipped and glorified, &c. is a Forgery ; and an injudicious one ; for the DIVINITY of the HOLY GHOST was not as yet the prevailing Doctrine, when That C R E E D was made ; and consequently, the Worship of him was not so soon established. \* This CONSUBSTANTIAT LITY now introduced, laid the Foundation for many other Errors, which followed from it.

As to the ATHANASIAN C R E E D, ... (or the Creed which is commonly so called,) ... It is of no Authority in itself ; being composed, no Body knows by whom, nor where, nor when, nor in what Language. Bishop Pearson supposes it was written in Latin. But Athanasius did not write in Latin ; and it was not known till about 300 Years after Athanasius was dead, about the Year of Christ 600. † And Archbishop Tillotson wishes we were well rid of it.—It contradicts the APOSTLES C R E E D, by declaring the THREE PERSONS to be CO-EQUAL ; whereas, the APOSTLES C R E E D allots ALMIGHTY POWER to the FATHER only.

\* Ben Mord. Let. I. p. 106, 107, Qu. Oct. p. 191, 192.

† According to Dr. Cave, nor received in the Church till about the Year 1000. See Clarke's Scr. Doct. first Edit. p. 447. ... Second Edit. p. 379, was never seen till near 400 Years after the Death of Athanasius . . .

And

And it contradicts the NICENE CREED, by declaring the THREE PERSONS, EACH of them by himself, to be both GOD and LORD; whereas, the NICENE CREED declares the FATHER and Son CONSUBSTANTIAL and INDIVISIBLE. And *Athanasius* declares, We do not acknowledge THREE HYPOSTASES divided and separate, that we may not comply with the Heathen Polytheism.\* This is another Proof, that the CREED under the Name of *Athanasius* is a Forgery; for it was merely to oppose this very Doctrine, which was held by Cyril, Gregory Naz. Maximus the Martyr, Damascen, &c. of THREE Numerical SUBSTANCES of the same Kind, separately existing, as Peter, James, and John, † that the EMPERICHORESIS was maintained by the *Athanasians*, to prevent Polytheism; and, by joining the PERSONS together, to preserve a TRINITY and UNITY at the same Time. And therefore, Bishop Bull calls it, a Mystery above all Mysteries. And it is accordingly defined, by the great Basil, to be a Kind of Separate Conjunction; and, by Hilary, to be a Unity of inseparable Nature, but not a Coherence. And yet, the MODERNS are wholly silent about it. They content themselves

\* *Bon Mord. Let. VIII. 25, 26, 27, Qu. Oct. p. 997, 998, 999, 1000.* See the Words in p. 26, Qu. Oct. p. 998.

† *Ibid, I. 33. Qu. Oct. p. 62.*

with the Name of *Athanafians*; but, not a man of them steps forth in defense of this Mystery; though it is this alone that, prevents the *Athanafians* from being Polytheists, as *Athanafius* himself declares: And consequently, the present *Pseudo-Athanafians*, who go by This **CREED**, are as far distant from the Faith of *Athanafius*, as they are from that of *Arius*.

Perhaps, they may think the Doctrine of an **EMPERICHORESIS** abounds with so many insuperable difficulties, as not to be capable of a defense. Certain it is, that, Dr. *Whiby* takes it to be a mere Invention, in order to support the **CONSUBSTANTIALITY**; and, he asks, "Where hath the **SCRIPTURE** spoken of this wonderful **EMPERICHORESIS**, which the *Post-Nicenes* speak of with so much Confidence?"<sup>\*</sup> and, he observes that, it does not serve the purpose, for which it was introduced; for that, "Three Essences closely joined and connected, are not One Essence; but only, Three Essences closely joined and connected."<sup>†</sup>

Here, then, we see, the very Fundamental Principle, upon which the Faith ~~was changed~~, was no other than the Introduction of the **CON-**

<sup>\*</sup> Dr. *Whiby's* *Last Thoughts*, p. 29, 30. See in "An Inquiry," &c. as an VIIIth Letter in continuation of *Ben Merl.* Apol. c. iii. p. 28. Qu. Oct. p. 1002.

<sup>†</sup> Dr. *Whiby's* *Last Thoughts*, p. 6.

SUBSTANTIALITY; which Doctrine is even now questioned, upon Principles both of PHILOSOPHY and SCRIPTURE. But, I am hitherto only comparing one CREED with another, and observing where they differ.

I shall observe, farther, that, even the APOSTOLIC CREED has been tampered with, as well as the NICENE; and, particularly that, "the holy Catholic Church, the Remission of Sin, the Resurrection of the Body, and the Life everlasting," did not make any Part of the BAPTISMAL CREED till the Middle of the Fourth Century. In Dr. Sykes' "Inquiry, When the Resurrection of the Body, or Flesh, was first inserted into the Public Creed," he observes that, "Whatever private Notions prevailed among CHRISTIANS, yet we meet with No CREEDS drawn up by any-body, or on any Occasion, wherein the Resurrection of the Body or Flesh is made an Article, before the Council, which Arius and Euzoios offered to Constantine, in order to gain his Favour to the Arians, than the Council of Nice."\*

\* Sykes'... "Inquiry, when" &c. p. 43. "It was drawn upon a particular Occasion, to engage the Favour of Constantine;" ibid, p. 27. "to serve a particular Occasion;" p. 28. "in order to get himself restored to the CHURCH, in about the Year 327;" p. 44. "and never used in the COUNCIL as a BAPTISMAL CREED;" p. 28...

CHAN-

( ii )

## ...C H A P. II.

### C O N S I D E R A T I O N S

on the

### S U P R E M A C Y of the F A T H E R .

THE Faith of a CHRISTIAN being thus uncertain, as it is laid down in our CREEDS, (and we shall find it just the same in every other Composition, that depends merely on Human Authority,) if we would be truly Orthodox, and believe as CHRIST and his APOSTLES taught us, we must go a step farther; and, instead of expecting to find the Truth, by comparing CREED with CREED, we must compare the CREEDS themselves with SCRIPTURE.

And, if we do this with honesty and care, we shall immediately see that, the First Article of the APOSTLES CREED, as here laid down by *Przepcovius*, is the true SCRIPTURE DOCTRINE. And, on the other hand, that, the Article here given, as copied from the MODERN CREEDS, is absolutely Contradictory to the whole Scope and Tenor of REVELATION, both in the OLD and NEW TESTAMENT, and, more especially and explicitly, to the words of St. Paul, "...But, to Us there is but ONE GOD, the FATHER, of whom are all things..." <sup>1 Cor.</sup> viii. 6. *Eph.* iv. 6. that, there is "ONE GOD" and

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\* 1 Cor. viii. 6;

FATHER of all, who is ABOVE ALL."\* With which Doctrine the APOSTLES CREED entirely agrees, in the words, "I believe in GOD the FATHER ALMIGHTY;" Whereas, the MODERN CREED subverts the MONARCHY of the FATHER, which the ANCIENT CHRISTIANS so zealously contended for, and, represents the Government of the Universe as an ARISTOCRACY; a Doctrine, which is condemned by the Same Argument, that is used by Tertullian against the Polytheists, and, is as conclusive against THREE supreme PERSONS, as against THREE supreme GODS.

"SUPREME GREATNESS," says Tertullian, "consists in having NO EQUAL: but this can only be the property of ONE." Whence, it unavoidably follows that, if there is No ONE in the Universe, who has No EQUAL; there is No ONE in the Universe SUPREME; and, if there is No ONE in the Universe SUPREME; there is NO GOD and FATHER of all, who is ABOVE-ALL, &c. Cor. viii. 6. "But, to us, there is but ONE GOD and FATHER," &c.

The words of Tertullian are these: "If GOD is not ONE, he is not... DEUS, si non UNUS est,

\* Eph. iv. 6. ... See also John xvii. 3...

on est. If not singly ONE, He is not GOD.... therefore, GOD is the **ONLY GOD**: nor otherwise the **ONLY GOD**, but, as being *supremely Great*: nor otherwise *supremely Great*, than, as having **No EQUAL**: nor otherwise *without EQUAL*, but, as being the **ONLY GOD**. **TWO**, therefore, *supremely Great* are inconsistent; because **SUPREME GREATNESS** consists in having **No EQUAL**: But, to have **No EQUAL** can only be the Property of **ONE**, and cannot possibly agree to **TWO**." (C) So that it follows, from This Argument, that, GOD is not only **UNUS, ONE**; but, **UNICUS**, the **ONLY ONE**.

## On

(C) " DEUS, si non **UNUS** est, non est. Ergo & DEUS **UNICUS** erit, non aliter **UNICUS** nisi **SUMMUM MAGNUM**; nec aliter **SUMMUM MAGNUM**, nisi **PAREM** non habens; nec aliter **PAREM** non habens, nisi **UNICUS** fuerit. **DUO** ergo **SUMMA MAGNA** quomodo consistent, cum hoc sit **SUMMUM MAGNUM**, **PAR** non habere; **PAR** autem non habere cum **UNI** competit, in **DUOBUS** esse nullo modo possit." (Tertul. L. L. contra Marcionem, c. iii. Whiby's Disquis. Modest. Lib. II. Sect. iv. § ii. p. 140. Ben Mord. Let. VIII. c. ix. p. 88. Qu. Oct. p. 1110.)

Translated as follows, in Dr. Whiby's III<sup>d</sup> Discourse.

" If GOD be not **ONE**, he is no GOD. GOD, therefore, can be but **only ONE**, nor can he be the **ONLY ONE GOD**, unless he be the **GREATEST** of all that are Great; nor can he be the **GREATEST**, unless he has **No EQUAL**; nor can he be with-

On the other hand ; If there be **THREE**, EACH of which is SUPREME over All, ~~as well as every~~  
**EACH** of them must be SUPREME over the other **TWO** ; which is a Contradiction : and, if it were possible, then there would be **THREE GODS**. So that, This Belief, on one side, concludes in Atheism, and, on the other, in Polytheism.

The Denial that, GOD the FATHER is SUPREME over All, destroys the Fundamental Article of NATURAL RELIGION ; and, has so confounded the System of CHRISTIANITY, as renders it, with many persons, absolutely unintelligible ; and, thereby, prevented the Progress of it for many Centuries.

It was in order to maintain this Doctrine of **THREE SUPREMES** that, Divines have been obliged to subvert the common Meaning of Language, and the very Use of Words. Of this D-

*ent an EQUAL, if he be not the ONLY GOD. How, therefore, can there be TWO GREATEST of all that are Great, when the very Words themselves, GREATEST of all that are Great, signify not to have an EQUAL ; and, for as much as, not to have an EQUAL, can agree but to ONE ONLY, there cannot be TWO GREATEST of all that are Great, or TWO GODS, EACH of them without an EQUAL."* (See Whitby's Third Discourse, p. 131, subjoined to his Last Thoughts.)

\* Ben Mord. Let. I. p. 46. Qu., Oct. 86.

Allix is an instance, who makes no scruple to assert that, the **UNITY** of GOD is of so transcendental a Nature, as to admit of a **PLURALITY**; or, in other words, that, GOD is so very much **ONE**, as to be **THREE**; and the old Pagans might have concluded, with as much Truth, that, GOD is **THREE** in so transcendental a manner, as to be **THREE HUNDRED**.

It is no wonder, therefore, that, the Patrons of his Doctrine never dare to put any Meaning upon their Words, when they teach it; but think to satisfy the People, by telling them that, the **ONE** GOD is **THREE** different and distinct **PERSONS**: And, when they are asked, What they mean by **PERSONS**; the Answer is, either, the same, which is given by the Defenders of Transubstantiation, viz.

that,

\* Allix. Jewish Church, see p. 116, 120, 263. ... "He [Phil.] says Dr. Allix) Affirms, that though it is said, GOD is One; yet this is not to be understood with respect to Number. Alleg. L. III. p. 84. " "hereby he intimates the Unity of GOD to be transcendent, to have nothing common with that of other Beings, which fall under Number," p. 121; "that the Unity of GOD is not to be reduced to Number, that GOD is *unus non unicus*," p. 268. See B. B. Mord. Apol. Let. VII. p. 148. Qu. Oct. p. 368. also An Inquiry, &c. in an VIIIth Let. in continuation of *B. B. Mord. Apol.* c. ix. p. 28. Qu. Oct. p. 1110...

that, It is a Mystery, and must not be inquired into; or else, the same, which was given by St. Austin, that, They are not able to tell What they mean; but, something must be said, and they must not be silent.\*

And, when the MODERNS would attempt to improve upon these Answers, by saying something more satisfactory, it is by maintaining Sabellianism on one side, and, Polytheism on the other. That the truth of this accusation may appear undeniable, I shall examine the Answers, that are given by two or three of the most eminent of our MODERNS on that side the question, who are, therefore, looked upon as Orthodox, among such as call themselves by that name.

Dr. Hallifax, Lord Bishop of Gloucester, says, "Every attentive Reader of the New Testament must have observed that the Godhead is uniformly represented as appearing under THREE Characters, to WHOM divine honours and attributes are ascribed."†

\* De Trin. Lib. V. cap. ix.

... I ... This, as I have observed elsewhere,\* is  
no language : The word *WHO* can neither  
relate to the word *GODHEAD*, nor to the word  
*CHARACTERS*, neither of which is PERSONAL ;  
so that, in either case, it should be *WHICH*, merely  
to preserve the grammar.

2. I do not understand how the *GODHEAD*  
can be uniformly represented under more than One  
Character. If the Characters be different, there  
can be no Uniformity in the Representation. And,  
if his Lordship means nothing more, by the word  
uniformly, than always, his assertion is contradicted  
by every Text, wherein GOD is represented or de-  
clared to be ONE, without any thing farther said  
upon the Subject, to express a Triple CHARAC-  
TER; as in Gal. iii. 20. † “ but GOD is ONE.”

If his Lordship could have directed his Readers  
to the Texts, where the *GODHEAD* is so repre-  
sented, as his Lordship specifies, he would certainly  
have done it ; because, there are many “ attentive  
Readers of the New Testament,” nay, whole Sects,  
who declare they know of no such Texts ; but,

as

\* Ben Mord. Let. VII. p. 150. Qu.. Ost. p. 870.

† Gal. iii. 20.

as he has not done us that favour, we must find out his meaning as well as we can.

... I.... In the first place, What can his Lordship mean by the “*GODHEAD*,” which is said to be “represented under *Three Characters*, to *WHOM* Divine Honours are ascribed”?—If the word *WHOM*, which is *PERSONAL*, relates to the *GODHEAD*, it must mean *GOD* Himself. and, if his Lordship means that, *GOD* Himself is represented under *Three CHARACTERS*, this will not prove him to be *Three PERSONS*; for One and the same *PERSON* may be represented under the three *CHARACTERS* of Creator, Preserver, and Benefactor. But this, as *Athanasius* and *Epiphanius* observe, if it means to represent the *FATHER* as *ONE singular SUBSTANCE*, *μονού τριάδος σύνθετην*, or *οὐ τριάδα*, † destroys the *PERSONAL-EXISTENCE* of the *SON*, or his *SUBSTANTIALITY*, and is *Sabellianism*.

2. What does his Lordship mean by *CHARACTERS*, under which, he says, the *GODHEAD*, is represented?—If he means *Conscious BEINGS*,

\* See the quotations in *Cudworth*, p. 611. *Ben. Mord. Lc.* I. p. 14, 91. *Qu. Oct.* p. 26, 166.

† See Reply to Dr. *Waterland*, p. 472, and *Cudworth*, p. 605.

BEINGS, or PERSONS, (in the common sense of the word) "to whom Divine Honours are ascribed," then, the word *whom* may relate to CHARACTERS, and not to the GODHEAD. But this, (as his Lordship himself has explained it) is direct Polytheism. For he says, "When we call them PERSONS, we mean no more than that, Each has a *distinct* AGENCY of his own." Be it so; They must then be Three distinct AGENTS, (for, a mere Character can have no Agency) and, if Divine Honours and ATTRIBUTES are justly ascribed to Three distinct AGENTS, they must be Three distinct GODS.

But his Lordship says, No; he does not mean that, they are PERSONS in the same sense in which we call one another PERSONS, [that is, Substantial AGENTS,] he only means to avoid Sabellianism.— and this he does effectually, by running into the opposite Heresy of Polytheism. And indeed, he had no other choice: for, by PERSONS he must mean either Substantial AGENTS, (in which sense we call one another PERSONS) to WHOM, &c; or he must mean Un-substantial CHARACTERS, and no AGENTS in any sense, to WHICH Divine Honours and ATTRIBUTES are ascribed. If he does not mean *distinct* SUBSTANCES, ~~uncreatures~~, with the Realists, he must mean Un-substantial

*CHARACTERS*, ~~annostans~~, with the Nominalists, or else have no meaning at all. For they must be Substantial or *Un-substantial*.—No; this all his Lordship calls an Error, and indeed it is *Sabellianism*. It seems then, according to his Lordship, that the *THREE PERSONS* in the *TINITY* are not to be accounted Substantial for fear of Polytheism, nor *Un-Substantial* for fear of *Sabellianism*.

But it will not avail against Tertullian's Argument, whether they are *SUBSTANTIAL*, or *UN-SUBSTANTIAL*, or both, or neither: for his reasoning is equally conclusive and unanswerable in whatever manner the word *PERSON* is defined. *THREE SUPREME* over All, *EACH* of which may be said to be ~~a m. warter~~, as the *FATHER* is described by St. Paul, is a contradiction in terminis, and an impossibility. And this Argument is of the same force, against these learned Christians, as it was, when used by Tertullian, against the Polytheism of the Heathens.

And this was frequently the case among the Ancient Hereticks; that, those, who would avoid the doctrine of *THREE distinct separate SUBSTANCES*

\* *Bis Mord. Let. I.* p. 36, *Qu. Oct.* p. 67, 68.

the FATHER, SON, and HOLY GHOST, ran  
to Sabellianism, which supposes but ONE  
SUBSTANCE to them All Three, ~~and therefore~~  
~~supposes~~.

The next learned Writer I shall mention, is Dr. Tucker, the Dean of Gloucester, who does not seem to have ever heard of such a Heresy as Sabellianism, and runs into it unawares. For, as Shakespear says, the Eye sees not itself, but by reflexion from some other thing.

But there is another strange circumstance in the very Title of his Pamphlet. He calls it, "A Brief and dispassionate View of the Difficulties attending the Trinitarian, Arian, and Socinian Systems;" as if they were Three distinct Sects:—Whereas every one, who has read the CREED, which was delivered by *Arius* and *Euzoius* to *Constantine the Great*; or the longer one mentioned by *Valelius*, as delivered to *Theodosius* by *Eunomius*,\* must know that, the *Arians* were Trinitarians, as well as the Orthodox.

The Dean of Gloucester tells us boldly, in the same un-scriptural and un-intelligible lan-

guage

\* See *Soc. Schol. Lib. v. cap. 10.*

guage as the Bishop had used, that, “ there is Trinity of co-equal Persons in one undivided Essence,\* in the undivided Essence of the Godhead † ;” and this, he says, is *EXPLICITE* declared in several passages of Scripture. ‡

But he leaves us to ourselves to find out these Explicit Declarations, as his Lordship had done before him. And, as soon as the Spell is broken, or rather the Veil removed; by examining what is mean'd, by the words PERSON and GODHEAD, we find him in the same road to Polytheism and Sabellianism.

If the GODHEAD be understood to mean ONE singular and undivided SUBSTANCE, and the PERSONS are Un-Substantial, and mean THREE CHARACTERS or Denominations; this is the very Essence of Sabellianism, § and supposes No TRINITY at all; but destroys the PERSONAL-EXISTENCE of the SON and HOLY GHOST; by considering them merely as CHARACTERS of the FATHER, and not real BEINGS. And, if the THREE PERSONS

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\* Brief and Dispaf. View, p. 3. † Ibid, p. 5.

† “ The Proofs from various Passages of Scripture, in Favour of a Trinity of Persons, in the undivided Essence of the Godhead,—are explicit in declaring it be the Matter of Fact.” Brief and Dispaf. View, p. 3.

§ See back p. 18.

Substantial AGENTS and co-EQUAL; this is direct denial of the FATHER's SUPREMACY; and must end in an Aristocratic Polytheism, which allows of No SUPREME PERSON in the Universe; and, consequently, NO GOD: as, on the contrary, the belief of THREE supreme, which a contradiction in terms, and an impossibility, must be a belief of THREE GODS.

The Confusion, both in his Lordship's reasoning and the Dean's, arises, in a great measure, from not knowing whether, by the word GODHEAD, they do, or do not mean GOD Himself; whereas, the word GODHEAD, ~~itself~~, in the New TESTAMENT never signifies the SUBSTANCE of GOD, or GOD Himself; but, his DOMINION and POWER. Hence, they are lead to speak of, "the UNITY of the Divine Essence;" as if ESSENCE and GODHEAD had the same meaning; and of, a TRINITY of co-EQUAL PERSONS in the same undivided GODHEAD, + and such kind of, "Scholastick Terms;" which, Dr. Clarke observes, are "not Once found in the whole NEW TESTAMENT, nor in the Orthodox Fathers of the First Ages, or in any part of the Articles or Liturgy of the Church of England, which are its most public and authentic

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+ See above, p. 22.

*tic Acts.*" See Reply to Nelson, p. 28;—and in  
ther on in this Essay, p. 36.

As I have the Dean's Pamphlet now before me,  
which he calls "A Dispassionate View," I shall  
make another remark or two upon it.

1. He tells us, as "the Doctrine of the Trinity  
is evidently incomprehensible; the Trinitarians  
judges it to be wiser and more prudent, as well as  
the more modest Part, to accept it in *the gross*,  
without entering into any curious Disquisition  
about it." \*

Reply. Let any impartial man read, and judge,  
whether this is a fair representation of the manner  
in which the Trinitarians, as he calls them, mean-  
ing the *Athanasians*, have acted.

The whole CHURCH was agreed at first, that  
CHRIST was *in Ego*, of or from GOD, according  
to the SCRIPTURES. † *John viii. 42.* And, the  
*Athanasians* changed the expression to, *in the substance of*  
*Ego*, of or from the *SUBSTANCE* of GOD; ‡  
without

\* *Dispaf. View*, p. 6, 7.

† *John viii. 42.*

‡ *Ben Mord. Let. VIII. c. i. p. 3, Qu. Oct. p. 957.*

without any authority in SCRIPTURE for such a use; \* see 1 Jo. iii. 10. iv. 1. 3. 6. v. 19—111. Jo. 11. 1 Cor. xi. 12. And, to This, they required the Arians to subscribe, who looked upon it as blasphemy, to assert that, CHRIST was out of the Bowels of GOD; as the *Arianasians* understood it.

Upon which, I would ask this learned and dispassionate Writer,

...1st...Whether, altering the SCRIPTURE words as “more wise, prudent, and modest,” than subscribing or requiring Subscription, to the words themselves; which the *Arians* did not object to?—and,

2dly,\* The Alteration being made; Whether, the *Arianasians* have ever since been able to explain their own meaning? For, to tell us of a TRINITY of co-EQUAL PERSONS, in the undivided GODHEAD, is so far from explaining that, it makes it still more obscure.—and,

3dly, How can this *Explanation* be consistent with, receiving the SCRIPTURE DOCTRINE in the Gross?—and,

4thly,

\* See 1 Jo. iii. 10. iv. 1, 3, 6. v. 19—111. Jo. v. 11. 1 Cor. xi. 12. ...in no one of which, has the phrase in the any such meaning....

† See on page 150.

...4thly... How can that be called an explicit Declaration ...in Scripture, ... which consists of Terms, which are *nowhere to be found in Scripture*, either *explicitly or implicitly* ?

2. The Dean farther informs us, "that an *Arrian* by the Help of subtle Criticisms, strained, & far-fetched Comments and Glosses,\* and "Subtile Distinctions," † "discovers, or fancies he discovers ; that these Texts," [which he quotes in his Dispassionate View] "may be so understood, as to imply a SUPREMACY of the first Person over the second and third ; not only in point of Order and Economy, but also of SELF-EXISTENCE, Omnipresence, Omniscience, and the like." ‡

Upon this I observe,

2. If, there is no SUPREMACY of the First PERSON over the SECOND, in point of SELF-EXISTENCE ; there must be TWO PERSONS SELF-EXISTENT ; and, consequently, TWO GODS.

"SELF

\* Dilpaf. View, p. 8, 9.      † Ibid, p. 31, 32.

‡ Ibid,

"SELF-EXISTENCE (says Bishop Fowler) is the Highest Perfection. No Being is absolutely Perfect, if he be not SELF-EXISTENT, absolutely independent, and the first Original of all other beings".\* But the Son is neither UN-ORIGINATE or SELF-EXISTENT; and, therefore, even supposing, with Dr. Waterland, that, the Son may be a Necessary Emanation from the FATHER's SUBSTANCE, yet, this would not prove him to be UN-ORIGINATE or INDEPENDENT: for, Emanation from another, proves both Origination and Dependence.†

2. If, there be no SUPREMACY of the FIRST PERSON over the Second, in point of OMNIPRESENCE, or INFINITY, the Son must be incapable of local motion, or change of place, all the FATHER; and, could neither ascend nor descend.

3. If, there is no SUPREMACY of the FIRST PERSON over the Second, in point of OMNISCIENCE; no Revelation could be made to the Son by the FATHER: but this we know has been done. Rev. i. 1. et cetera.

4. If

\* Unit. Tr. Vol. iii. p. 35.

† Bishop Rust. Phoenix. Ben. Mord. Let. VIII. c. x. p. 93. Q. Oct. p. 1119....

4. If, there is no *SUPREMACY* of the First PERSON over the SECOND, in point of *ETERNITY*; the Effect must be *Synchronal* to the Cause, and, the Cause could *not* exist before it, and, the Son would have *No Beginning* of his Existence.\*

5. And, as to what the Dean has argued from the *Divine ATTRIBUTES* of the Son; There is not one of them mentioned by the Dean, but what is *communicable* to a created Being; not one, but what the Son declares that, he *received* from the FATHER.

6. It is not the *Arian* only, who discovers the *SUPREMACY* of the FATHER in the Texts of *SCRIPTURE*; but every one else, who, in reading his *BIBLE*, adopts the plain and obvious sense of the Words.

Let any sensible and honest man, whatever Religion or Sect he may favour, consider the following Texts; and then judge, whether the *SUPREMACY* of the FATHER is not as plainly asserted in them, without any recourse to "Subtile Criticisms, &c." as words can express.

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\* Ben. Mord. Let. VIII. c. xi. p. 97. Qu.. O&g. p. 1126.

My FATHER is greater than I, *Jo. xiv. 28.* The FATHER the head of the SON, *Eph. i. 22.* All power is given to the SON in heaven and earth, *Mat. xxviii. 18.* All things are delivered unto Me by my FATHER, *Mat. xi. 27.* The FATHER loveth the SON, and hath given all things into his hands, *Jo. iii. 35.* The FATHER hath committed all judgment to the SON, *Jo. v. 22.* The FATHER commanded him, *Jo. x. 18.* made him a Prince and a Saviour, *Act. v. 31.* gave him to have life in himself, *Jo. v. 26.* gave him the Knowledge of future Events, *Rev. i. 1.* hath put all things under his feet, *Eph. i. 22.* And, CHRIST declares the FATHER to be the ONLY TRUE GOD, *Jo. xvii. 3.* And, directs his prayer to the FATHER, calling him both Our GOD and HIS GOD, *Jo. xx, 17.* *1 Cor. viii. 6. Eph. iv. 6, &c.*

But, to all this, and numberless other Texts to the same purpose, denoting the INFERIORITY of the SON to the FATHER, the Pseudo-Athanasiens think it sufficient to answer that, they only relate to his Human NATURE as a Man; for that, as to his DIVINITY, the FATHER, SON, and HOLY GHOST, are EQUAL.

New

Now to this inveterate Hypothesis, which contradicts a Thousand plain Texts, I propose in the following pages to give the Coup de Grace; by proving that, the *DIVINITY* of CHRIST does no means infer an *EQUALITY* to the FATHER; and, that, the *HOLY GHOST* is *inferior* to the FATHER, as well as the SON; and, consequently, as the *HOLY GHOST* had no *Human NATURE*, all that is said upon that Subject must relate to his *DIVINITY*; and, consequently, all the above quoted Texts are to be understood in their *true* and obvious sense, and, the SON's *INFERIORITY* to the FATHER is to be understood of his *DIVINITY*, as it was formerly understood by Athanasius, Basil, Gregory Nazianzen, Chrysostom, &c. \*

However, for the sake of those pious Christians, who think they can no otherwise maintain the *DIVINITY* of the SON and *HOLY GHOST*, than by maintaining an *EQUALITY* between Them and the FATHER; I shall first observe that, This is a mistake; and, arises from the Different Sense, which is put upon the word *DIVINITY*, by the ANCIENTS and MODERNS.

\* Gudworth, 599, 603.

It is well known that, the *Platonists* believed the Divinity or Godhead, which they called *The One*, consisted of *Three Persons*, Two of which were subordinate to the First, and yet, All of them were makers of the same Divinity.

In like manner, the Fathers of the Christian Church, before the Council of Nice, did conceive, as Bishop Burnet observes, an *INEQUALITY* in the *THREE Persons*, and yet, denied the *DIVINITY* of none of them. *Origen* says, the *HUMANITY* of *CHRIST* was exalted to such a degree of *DIVINITY* that, it became a God; And many of them believed that, the Son received his *DIVINITY*, ~~in process of time~~, by *Communication* of *DIVINITY* from the *FATHER*.\* And *Jurien*, the French Reformer, has shewn that, the *Temporal GENERATION* of the Son, and, his *INEQUALITY* to the *FATHER*, were unanimously professed by the *ANCESTORS* of the Three First Centuries.† And, *Eusebius* has a whole chapter ‡ upon the

\* See *Ben Mard.* Let. IV. p. 15, Qu., Or. p. 255. *Orig.* Comm. on *Jobn.*, p. 46, &c.

† ...*Cudworth*, p. 621, and *Jurien*, *Paf. Let. VI.* p. 125, 12mo. See *Ben Mard.* Let. I. p. 30, Qu., Or. 57, the Note.

‡ *Lib. I. c. 2.*

the **DIVINITY** of CHRIST, in which he calls him, "the **ANGEL** of the great Council, the **MINISTER** ~~of~~<sup>over</sup> the Secret Will of the FATHER, receiving, from him, **DOMINION** and **DIVINITY**, or **GODHEAD**, &c., and so **John** **Martyr**, *Clemens Rom.* &c. agreeable to the file of *Isaiah*, who calls him the, " **SERVANT** of JEHOVAH" *Is.* xlii. 1. xlix. 6. lii. 13.

I do not quote these authorities, to prove the **SUBORDINATION** of the Son and Holy Ghost to the FATHER, who is **ABOVE ALL**; but, only to shew that, the Sense of the Word **GOD**, **HEAD** or **DIVINITY** was very different among the **ANCESTORS**, from what it is among the **MODERNS**.

Let us here consider, seriously and dispassionately, When the **ANCESTORS** spake of *communicating DIVINITY*, What it was that, they could possibly mean.

They must have known it impossible to *communicate SELF-EXISTENCE*, or **UNORIGINALITY**; and must therefore mean something else, by the word ~~over~~, or **DIVINITY**, in which their **ATTRIBUTES** were not included; and their sense

the word ~~Deus~~, or *DIVINITY*, or *GODHEAD*, would naturally be determined by the sense of the word *God*.—And, if we understand the Word *God*, as Sir Isaac Newton did, and others of the learned, the expression is very intelligible. He tells us that, the “*BEING*, who governs all things, *LORD* of the Universe, is styled *LORD GOD*, upon Account of his *DOMINION*.” that, “*Deity*,” ~~c. Deus~~, *Divinity* or *Godhead*, “is the Dominion of *God* :” that, “the *Dominion* of a Spiritual *BEING* constitutes him *God* : *supreme Dominion*, *SUPERME GOD* : *true Dominion*, *TRUE GOD* ; *imaginary Dominion*, *IMAGINARY GOD*.”\* And so says Dr. Whitby, in his *Last Thoughts*.† And in this Sense, communicating *DIVINITY*, means communicating *DOMINION*.

And, this is the only sense, in which the Word *God* can be *literally* used in *SCRIPTURE*, when applied

...\* Scholium Generale, at the End of his Principia, cited in *Ben Mord. Apol.* Let. III. p. 94. Qu.. Ost. p. 397. Or see *Corollaries*, from Sir Isaac’s Philosophy, by *Wilton*, p. 7....

...† Dr. *Whitby’s Last Thoughts*, p. 21, 24, 25, 80; cited or referred to in *Ben Mord. Apol.* Let. III. p. 90. Qu.. Ost. p. 391....

plied to any other, than the SUPREME JEHOVAH; as when JEHOVAH is called GOD of GODS, which can admit of no other meaning, than that of Dominion, over all such, as are called by that name, and have *Dominion* themselves.\* And, in this sense, the FATHER is called the GOD of CHRIST, Heb. i. 8, 9. See *Pf. xcv. 3. xcvi. 7, &c.* And, *Irenæus* observes "that, the Son is truly God and LORD, by having received DOMINION over the whole Creation." † And, Dr. S. Clarke observes that, the Word "*Burn;* signifies nothing else," in the NEW TESTAMENT, "but Divine Power or Dominion," § as in *Ro. i. 20. Col. ii. 9. Col. i. 19.* ||—In *Ro. i. 20,* St. Paul says, the invisible things of GOD are clearly seen, from the creation of the World, even his eternal POWER and GODHEAD, *Genom.* But the SUBSTANCE of the supreme BEING can not be known, by the things that are made; but only, his DOMINION and POWER.

The

\* ii Cbr. ii. 5.

† *Heb. 1, 8, 9. Pf. xcv. 3. xcvi. 7.*‡ *Clarke's Reply to Nelson, p. 51.*...§ *Answer to the Author of some Considerations added to Dr. Clarke's Reply to Mr. Nelson, p. 283....*|| *Ro. i. 20. Col. ii. 9. Col. i. 19.*

The word “*Θεον*,” therefore, Dr. Clarke observes, “is as much an Attribute, as *Δυναμις*;” (D) and signifies “Dominion;” “as, *αρχων*,” from *αρχων*, “and all other Words of the like Formation. And it  
is

(D) *Θεον*, however cannot be, like *Δυναμις*, a *Natural* and *Essential ATTRIBUTE*; as not arising from solely the *Essential Nature* and *Constitution* of the *BEING* to whom it belongs. For *Natural Essential ATTRIBUTES*, of whatever kind, are but *Effects*, which result from the peculiar *Nature* and *Constitution* of the *ONE Person, Thing, or Substance*, to which they may with propriety be attributed; and, are therefore styled *Properties* or *Qualities* of such Person, or Thing, or Substance.

Thus *POWER*, (i. e. *Natural POWER*, for, of such only are we here speaking); because it arises from the *Nature* of the *BEING* who is powerful; and is essentially *inherent* in Him, is an *Essential* and *Natural ATTRIBUTE* of That *BEING*; and is proper and peculiar to Him; being wholly independent of all things else.—*HIS POWER* is to be found *in Himself alone*.

But, *DOMINION* is not so; is not to be met with *in* any *ONE Thing* alone; but only, *in the Relation*, wherein some *TWO or more BEINGS* stand to each other; and, alike ceases upon the withdrawing or perishing of either of the *TWO*; and, equally expires on the destruction or removal of That, over whom the *DOMINION* was held; as of Him, *in whom* such *DOMINION* was *vested*. See Mr. Lock's *Essay concerning Human Understanding*, B. ii. c. 25.

is as great an Abuse of Language, to suppose [him] the Deity or Divinity, that is, the Dominion of God, to signify the Substance of God; as it would be to understand [substantia] Manhood, to signify the Substance of Man". (E)

It appears then, that, the SCRIPTURE uses ~~him~~  
**DIVINITY** to express **DOMINION**: and **DOMINION** is capable of *Communication*; though  
**SELF-EXISTENCE** and **UN-ORIGINALITY**

• Answer to the Author of some Considerations added to Dr. Clarke's Reply to Mr. Nelson, p. 383.

(E) Comparing ~~Theta~~, with ~~Ardent~~, however, may lead us into a mistake, if we stretch the comparison beyond what it will bear, and are not well aware that, Though the one implies All that, is included in the abstract Term of **GODHEAD**; viz. the **DOMINION** of God: as the other denotes the whole that, is comprehended in the abstract Term **MANHOOD**; i. e. the **NATURE** of MAN: yet, in this they differ; that, ~~ardent~~ alludes to, or intends the **NATURE** of the BEING, who is created into **MANHOOD**; whereas, ~~Theta~~ does not at all allude to the **NATURE** of the BEING Himself, who is possessed of such **GODHEAD** or **Dominion**; but merely to the **GODHEAD** or **Dominion** enjoyed; for, we are expressly told, there are Gods many, and Lords many, and these all of **NATURES** widely different from, and far Inferior to the **SUPREME SELF-EXISTENT BEING**, who is the **ONLY TRUE GOD**, in the *biggest sense* of the Word; as being the **ONLY GOD** of the Universe, the **ONLY GOD**, whose **DOMINION** is *Infinite*, without Limit, without Measure, and without

are not. (F) and, in this Sense, Christ is true God, as possessed of *true Dominion*; and yet, not SUPREME God, because, not possessed of *supreme Dominion*; as before observed, by Sir Isaac Newton. He, alone, being SUPREME, as Eusebius argues, and, in that Sense, the ONLY ONE GOD, “to Whom, no other was the *Cause* of his Existence. Who, as his own peculiarity and right, possessing DIVINITY, Un-begotten, and without Beginning, made the Son Partaker of his Life and DIVINITY; put all things in subjection under Him, commanded Him, taught Him, gave Him all things, glorified

(F) Nor this alone; for DOMINION, not only may be communicated; but, the *very same Identical DOMINION and Authority* is capable of being transferred, from one Person to another; which farther proves it to be merely a Relative.

However, be it well observed that, not any thing, which has been said, whether in This or the preceding Notes, does in any respect invalidate, or in the smallest degree weaken; but, on the contrary, All corroborate and add additional force to our Author's reasoning; since, if what is advanced in them be true, *Being, GODHEAD, Deity, Divinity, or Dominion*, which is communicated, must be so far from intending the SUBSTANCE of the BEING, whose Dominion is spoken of, that, it cannot be even a Natural and Essential ATTRIBUTE, resulting from his SUBSTANCE; (which his POWER confessedly may be; though it be not that SUBSTANCE itself;) but is, in truth, nothing more than a mere Relative Term, denoting the respect in which He stands related to some Inferior.

glorified Him, exalted Him above all; declared Him King of all, delivered up to Him all judgment; to Whom the SON offers up his prayen, Whom he obeys, to Whom he gives thanks, and, Whom he teaches us to believe that, He is the ~~only~~<sup>TRUE</sup> GOD, Whom he professes to be Greater, than Himself; and would have us all know that, He, who exists *above All*, is even *HIS GOD*.<sup>\*</sup>—And, nothing can be a stronger Argument, to confirm all this, than the Words of St. Paul, that, “there are Gods many, and Lords many;” in which it is plane that, by the Word *Gods*, he did not mean *Metaphysical SUBSTANCE*, but *DOMINATION*; in the same Sense, in which he allows of *Lords* many.—And, *Socinus*, on *Jo. i. 1.* says the same thing: “This Term, *God*, does not denote *SUBSTANCE* or *PERSON*; but *Authority*, *Power*, and *Beneficence*; and, (as Grammarians speak) is not a proper Name,” [as *JHEOVAH* is] “but an *Appellative*; which, I doubt not, is well known to all, who have the least acquaintance with language.”†—And again, † “Why may we not say, that the honour of being called *God* was also

com-

\* *Bon Mord.* Let. VIII. c. i. p. 3. Qu., *Odi.* p. 956.—  
*Euseb.* L. I. c. ii.

† On *John i. 1.* *Toulmin*, *Life of Socinus*, 370, 371.

‡ *Ibid.* p. 373, 374.

communicated" [by GOD]; and, \* "Thus you see on what grounds CHRIST is God."

It may not be improper, here to mention another instance, in which the MODERNS have deceived themselves with the notion that, they were following the opinion of the ANCIENTS. It is, when they speak of ETERNITY, or the ETERNAL GENERATION of the Son,† which the MODERN Orthodox understand of a Real or Philosophical ETERNITY; but, the most learned of the ANCIENT Fathers had no such meaning.‡ Inquire of Athanasius, and he will tell us that, CHRIST existed first [as an ATTRIBUTE]; and, afterwards he was begotten into a SON, *οὐτὸς ἡπερτερος υἱός του*. ‡ And they, he says, who deny his EXISTENCE before he was begotten, contradict the Council [of Nice]. And Constantine says, he was in the FATHER before he was begotten. But, is this consistent with our Present Notion of an ETERNAL GENERATION? Can a truly Philosophical ETERNITY be consistent with a *υργός* and

\* Toulmin, Life of Socinus, p. 376.

† Ben Mord. Let. I. Note vi.—VIII. p. 97. Qu.. Oct. p. 1126.

‡ Ibid, Note ix. ...p. 99, Qu.. Oct. p. 179....

and a ~~portion~~, before and after?—What Idea he could possibly have of *begetting* an ATTRIBUT into a PERSON, or moral AGENT, is not our concern.—Such was their Philosophy.—Again, ask *Cbrysostom*, what was *His Sense* of the word *ETERNAL*, and his answer is, *before all Ages*: Ask him what *He* means by *Ages*, and, he answers, it is *Time divided into days and hours*. All which is perfectly intelligible; but utterly inconsistent with the MODERN Philosophick Sense of the Word ...*ETERNAL*... And, *Le Clerc* says, it was understood in the days of *Constantine*. \* And *Origen* says, “*Cum largiebantur Homooouianis FILIUM esse generatum ante omnia Secula, & an omne Tempus, non propterea concessisse FILIUM omni durationis Principio carere; sed per Secula nihil aliud intellexisse, quam ea, quæ, per FILIUM a DEO constituta sunt; & per Tempus, quod cum mundo hoc visibili, & corporeo cœpit, & mensuratur mox Solis, Lunæ, aliorumq; Astrorum.*” Ita. *Orig. hom. i Genes. (G)*

Many

\* Bib. Univer. Vol. X. p. 445. ...See *Ben Mord. Let. I. p. 89. Qu. Oct. p. 164...* Burnet says the same on Art. ii. ...See *Ben Mord. Apol. ut sup...*

(G) “*Nota autem Arianos, cum largiebantur, &c.*

“*But, take notice that, the Arians, when they granted to the Homooouians, that, the Son was generated before all Ages,*

Many other mistakes, of the MODERNS, arise from the same cause. But, these I have mentioned, for the sake of those pious Christians, who imagine, they can no otherwise maintain the *DIVINITY* of CHRIST, than, by wresting the numberless Texts, in which our SAVIOUR himself declares his *INFERIORITY* to the FATHER, and *Dependence* on him, to a different Sense; in order to maintain his *DIVINITY*: Sometimes imagining that, he speaks as a mere Man, and, sometimes as the SUPREME GOD.

Thus they ... (the MODERNS) ... explain away the Answer of CHRIST to the Sons of Zebedee, requesting "to fit, one on the right, and the other on his left hand, in his Kingdom;" to which our SAVIOUR answers, "It is not Mine to give, but to those, for whom it is prepared of my FATHER." But surely, If the Son of GOD be EQUAL with the FATHER, this Answer could never have been given;

and, before all Time, did not therefore concede that, the Son was without all beginning of his Duration; but, by Ages understood no other, quam ea, than those (periods of duration) which are constituted, (ordered and established) of GOD, through the Son; and, by Time, that, which began with this visible and corporeal world, and is measured by the motion of the Sun, Moon, and other Stars. Ita Orig. hom. 1 Genes. See Sand. Nuc. Hist. Eccles. Lib. II. p. 24.

given ; for, it would be as much the SON's give, as the FATHER's ; he being, in like manner,  
• *in: warw:*, SUPREME over All.

Now, though there cannot be conceived a more equivocal Answer, than this is, If CHRIST were actually the SUPREME GOD ; I shall not insist on the prevarication of it ; nor, on the improbability, which Mr.\* *Cudworth* remarks, that, our SAVIOUR should inform his Disciples that, the SUPREME GOD was SUPERIOR to a mere Man ; nor, on the Authority of the Greek and Latin Fathers, who understand him, when he declares, "my FATHER is GREATER than I," to be speaking of himself, in his Divine NATURE. But,

I shall demonstrate the Falsity of the Doctrine of THREE SUPREMES, from plane Fact, reveled to us in the Gospels of St. Matthew,† and of Mark.‡ From whence it will follow that, our SAVIOUR never speaks of himself as ...being, in any respect... EQUAL to the FATHER. And, all the Texts already quoted can be understood in no other Sense, than, as spoken by an INFERIOR, who received from the FATHER,

\* ...This, it is presumed, should be Dr. Cudworth...;

† Mat. xxiv. 36. ‡ Mark xiii. 32.

FATHER, ~~was to exist,~~ his *very EXISTENCE*, as well  
as, All his *Perfections*.

When St. Matthew speaks of the Day of judgment,\* ch. xxiv. 36, he mentions these, as the words of CHRIST : “ Of that day, and, that hour, knoweth No ONE, (~~and~~) no, not the Angels in heaven; but, my FATHER ONLY.”—And, St. Mark † adds, “ neither the Son,” ch. xiii. 32.

These words, taken in their plain and obvious Sense, are what some men would condemn, as being downright *Arianism*; and, St. Ambrose says, they were added by the *Arians*.‡ But, Dr. Whitby § honestly confesses that, they were owned by *Irenaeus*, || and *Origen*, \*\* before *Arius* was born; and, Bishop *Stillingfleet* is so far from supposing the Day of Judgment, here spoken of, to have been known to CHRIST, that, he argues, from His Ignorance of it, that, it could not mean the Siege of Jerusalem, which he knew, and had foretold.

Bishop

\* Matt. xxiv. 36.      † Mark, xiii. 32.

‡ De Fide, Lib. V. cap. viii. See Bishop *Newton* on the Prophecies, Dissertation xxii.. p. 322.

§ *Whitby's Annotations* on *Mark*. xiii. 32.

|| *Iren.* Lib. II. c. xlviij.\*\* In *Matt. Hom.* 30, F. 64, A.

Bishop *Newton*\* informs us that, “*Erasmus*, and some of the MODERNS, are of opinion that, the words, “neither the SON,” in St. *Mark’s* Gospel; were omitted in the Text of St. *Matthew*, lest they should afford a handle to the *Arians*, for proving the SON INFERIOR to the FATHER.” But, by what Authority were they omitted, if they were the words of CHRIST? and, If the SUPREMACY of the FATHER be the Doctrine of CHRIST, are the Christians to be condemned, for maintaining it, merely because *Arius* was of the same opinion? and, does it not give us good reason to believe that, the opinion of *Arius*, in this respect, was the true original SCRIPTURE DOCTRINE?

When the dispute first arose in the Church; Whether the SON knew this time; and, many quoted the words of the Evangelists, to prove that, he did not know it; *Eusebius*, in a written opinion, affirmed that, the SON did know it; because he received All things from the FATHER:† and, upon this, he was accounted a Heretick:—not for contradicting the words of SCRIPTURE, and declaring that, CHRIST did know, what he himself declared that, he did not know; (for, in that, the Commenta-

tors

\* ...On the Prophecies, Dissertation xxi. p. 322....

† *Nicephorus*, Lib. XII. c. xxx.

ators seem to be generally agreed;) but, because, he gave it as a reason of his knowing it, that, he received the Knowledge of it, from the FATHER.— The Orthodox St. Austin agrees, with the Heretick Euphilius, in contradicting the words of CHRIST, and, asserts that, he did know the day and hour; but, he says, he knew it only by the Power of the DEITY. But, If there be only ONE DEITY, the receiving it from the FATHER, or, from the Power of the DEITY, must be the same thing; and the Heretick Euphilius differs from the Orthodox St. Austin, only in the Mode of Expression. But, we are not yet clear of our difficulties: For, if the SON knew it, by the Power of the DEITY, or, by any other means, how can our SAVIOUR's words be true, that, He knew it not; but, the FATHER ONLY?

St. Austin says, he knew it IN his Human NATURE, but, not BY his Human NATURE. But, the question is not, how he came to know it; but, how he came NOT to know it; which cannot be true. If he knew it in either the Human or Divine NATURE.

Dr. Whitby\* tells us that, “o vos,” the SON, “is CHRIST, considered as the Prophet sent into the  
“World

\* Annotations on *Mark*, xiii. 32.

"World to revele his FATHER's will; and therefore,  
 "as delivering to the World, not what the Logos  
 "knew, or taught; but, what the SPIRIT OF GOD  
 "reveled to him," "not from the Union of the  
 "NATURES, but, from immediate Divine REVE-  
 "LATION."—And, Bishop Newton \* says, "Of  
 "this particular, the MESSIAH might be ignorant;  
 "because, it was no part of his Office to revele it."  
 "Not as if he was ignorant of it," says St. Austin,  
 "but, he did not permit it to be known."

What an answer is this! It is allowed that, our SAVIOUR's Ignorance of the day, was a sufficient reason, why he did not revele it; but, his not being permitted to reveal it, is no proof that, he did not know it. And, to observe farther on Dr. Whitby, it is to the full as plane an instance of Arianism, to assert that, any Revelation was made to the SON, by the SPIRIT OF GOD; as to assert, with Euphilius, that, it was made, by the FATHER; which is confirmed by St. John, † Rev. i. 1.

But, in truth, all that is here said, by these learned men, is mere Evasion and Sophistry. • is CHRIST Himself, considered PERSONALLY, and, in No Other CHARACTER; and, he could not be *ignorant*

\* On the Prophesies, Dissertation xxi. in vol. II. p. 323.

† Rev. i. 1.

norant of what he PERSONALLY knew. And, If the SON knew All things, by the Power of his own DEITY, as being the SECOND PERSON of the TRINITY, it is absurd, to imagine any thing to be reveled to Him, either, by the FIRST PERSON, as we are told by *Euphicius*, and, St. John; or, by the THIRD PERSON, as we are told by Dr. Whitby; or, by the DEITY at large, as we are told by St. Austin; in which case, the SECOND PERSON, as ONE of the TRINITY, mnst revele it to himself.

The words of St. John,\* Rev. i. 1. are very remarkable, viz. "The REVELATION of JESUS CHRIST, which GOD gave unto Him, to shew unto his Servants things, which must shortly come to pass; and, he sent, and, signified it, by HIS ANGEL; to his Servant John."—Was St. John an *Euphiciian* Heretick, or an *Arian*, for believing the REVELATION was made to CHRIST, by the FATHER?

Dr. Hammond † says, "That day and hour must be interpreted to signify, not the Time more loosely, but more strictly, that *VERY POINT* of Time, wherein this fatal blow was to be struck;" (for, he mistakes the Subject to be the Destruction of Jerusa-

\* Rev. i. 1.

† Annotations on *Mark*, xiii. 32.

Jerusalem.) And, Bishop Newton + says, "The particular day, the particular season," whether summer or winter, (for so he explains *wpk*) "in which it was to happen, might still remain a secret to Men and Angels."—"And of this" very POINT "of Time, (says Dr. Hammond,) "Christ is pleased to tell them, that no Dispensation, either by Man, viz. Daniel, or any other Prophet; or by Angel; or by the Son of Man, had ordered us to know the Times and the Seasons, this being no part of the Prophetic Office."

But, CHRIST is not pleased to tell us any such matter, as Dr. Hammond here supposes; but, plainly asserts that, He *does not know* the day or hour Himself.—To talk, as he ...Dr. Hammond... does, of the *VERY POINT* of Time, in which Jerusalem should be destroyed, is mere trifling: It was an Event, which did not happen in any *POINT* of Time, any more than the building of Rome. But, whatever was the Subject spoken of, if the Son be EQUAL to the FATHER in Power and Knowledge, the Time must be as exactly known to the Son, as it was to the FATHER.

Dr. Lightfoot observes that, "CHRIST as the SECOND Person of the Trinity, knew the day; and

to

+ On the Prophecies, Dissertation xxi. in vol. II. p. 320.

"To say otherwise, is blasphemous; [bona verba uero]; but, to say the MESSIAH knew it not, who nevertheless was the same with the SECOND PERSON of the TRINITY, is not blasphemous.\* And Burkitt talks in the same way. †

But what then shall we say of the Evangelist, or rather, of CHRIST Himself, who, by using the words *one*, *No ONE*, excludes them, both?—I shall not inquire, whether it be blasphemy, to say, the MESSIAS knew it not; because, it is not said of the MESSIAH; but, of the Son; and, he is allowed, by Dr. Lightfoot, to be the SECOND PERSON in the TRINITY, in the beginning of the argument. But, is not this to say that, the SECOND PERSON of the TRINITY did know it, and, at the same time, did not know it? And, if a Deist was to argue in this manner, should we not call it shuffling? Can King George know a thing, as King of England, and, be ignorant of it, as Elector of Hanover, till it be reveled to him, by the King of England, who is the same Elector of Hanover to whom he reveals it? Is not this, revealing it to himself, who knew it before; and, is not this mere Sophistry? *Iudere cum Sacris?* When any one is

\* Whitby's Annotations on *Mark* xiii. 32.

† See Burkitt on the New Testament, on *Mark* xiii. 32.

is spoken of PERSONALLY, there is no room for such Evasions; though he had a thousand different Offices; the Office makes no alteration of the PERSON.

A late eminent Divine \* imagined that, because, it may be truly *said* that, a MAN thinks, though the Body does not think; that, it may as truly be denied that, the MAN thinks, because, the Body does not think.

"We read, (says he) that, JESUS wept; but, I presume, this is not spoken of the Whole CHRIST, but of a very considerable Part of him." Again, "JESUS, when on the Cross, says, I thirst; which only relates to his Body." Again, "JESUS, when in the garden, he was sorrowful and very heavy; it was the Soul, that was exceeding sorrowful." Lastly, "JESUS told Nicodemus, that, he came down from heaven; but, neither his Body, nor his Soul came down from heaven; but, that NATURE, which was in heaven."

These curious observations, are intended to show that, it may be said of CHRIST that, He knew *not* the day; because, his *Human NATURE* knew it *not*, though, at the same time, it was well known

\* Dr. Randolph.

to his *DIVINITY*. But, this is all Sophistry and Delusion ; for, neither the *Human NATURE*, nor the *Divine NATURE* can know any thing : whatever is known, is known by a PERSON ; and, whatever is done, is done by a PERSON. *NATURE* is neither AGENT nor PATIENT. Whatever Dr. Randolph imagines to be done by the *HUMANITY* or *DIVINITY* of CHRIST, was done by neither ; but by CHRIST Himself.

On the other hand, will any one dare to conclude, from these observations, that, JESUS did not weep,—did not thirst,—was not sorrowful,—did not descend from heaven ?—If they will not warrant such conclusions, neither will they warrant them to say that, the SON of GOD, if he be SUPREME GOD, as well as Man, did not know the Day : And he, that shall venture to assert this, comes nearer to blasphemy than he is aware of : not by declaring of the Son that, he knows not the Day ; which he himself has told us he knew not ; but, by declaring this *Ignorance* ...to be... in the SUPREME GOD.

Before I leave this learned Divine, who tells us, It was neither the Soul nor Body of CHRIST, which descended from heaven ; but, merely that

**NATURE**, which was in heaven, I should be glad to know, *What NATURE* is meant. For it does not seem possible, upon His Principles, that, *any NATURE* could descend; or that, Jesus should descend in *any NATURE*. It could not be in his *Human NATURE*; for that, he tells us, “*did not descend; neither his Body nor his Soul,*” he says, “*came down from heaven.*” It must therefore (according to the principles of this learned Writer) be in his *Divine NATURE*; or, in other words, it must be the *Omnipresent and Infinite SUBSTANCE*, that descended; or else, the *Divine NATURE* in the *abstract*: But, the *Infinite Omnipresent SUBSTANCE* is incapable of local motion; and, *NATURE in the abstract* is not JESUS, nor any other PERSON. The consequence, therefore, of this opinion, that, CHRIST is the *SUPERIOR GOD*, must be; either, that, he *never did descend*, which is contrary to the *SCRIPTURE* \*, Eph. iv. 8, 9. and, therefore, must be false; or else, that, the CHRIST, † is not the *Infinite Omnipresent SUBSTANCE* of the FATHER; but, so far of an *inferior NATURE*, as to be capable of local motion, and, change of place; and, if so, what becomes of the *Homoousion, or CONSUBSTANTIALITY*, established at the Council of Nice? Lx.

\* Eph. iv. 8, 9, 10.

† An earlier Copy reads “*the CHRIST, who descended.*”

Let the learned Writers of this Age extricate themselves from this difficulty, if they can; and hew, how it is possible for the *Infinite SUBSTANCE*, which fills all space, to ascend or descend, as our SAVIOUR did. \* Epb. iv. The Divines of the last age were not able to do it. † Dr. South says, it was impossible for the *Divine NATURE* to come. ‡ Dr. Sherlock says that, properly it cannot be. §—Bishop Fowler says, “ How could HE be said to come down from Heaven, who never could, for a Moment, be out of Heaven, any more than the FATHER? || ”—And, what follows from all this, but a very plane consequence, viz. ...either... that, the SON of MAN did not, because he could not descend from heaven; which is contrary to SCRIPTURE; or else, that, the SON is not ~~the same~~ of the *SUBSTANCE* of the FATHER, who fills all space; which is contrary to the Philosophy of these Divines. Are we to follow the SCRIPTURES, in solving this question, or the Philosophy of these Divines?

Novatian, who lived about the time of the Nicene Council, says, GOD the FATHER, being  
IMMENSE,

\* Epb. iv. 8, 9, 10.

† See Ben Mord. Let. III. Postscript.

‡ Emyas Tracts, Vol. II. p. 179.    § Ibid 187.

|| Bishop Fowler’s Discourse on the Descent of the Man Christ Jesus, Part II. p. 28. 31.

**IMMENSE**, can neither *ascend* nor *descend*; because, he is contained in no place; but, himself contains and fills all things; and that, to suppose him to *descend*, is to *circumscribe* him in a particular place, and to deny his **IMMENSITY**.\* And, thence he concludes that, It was not the FATHER, but, the WORD, or SON of GOD, that *descended*. I do not quote this for the sake of opposing the Authority of *Novatian*, to that of our Modest Divines; but, for the Solidity of his reasoning; for, nothing can be more certain, than his conclusion, that, the BEING, who did *descend from heaven*, could not be the Infinite **SUBSTANCE**, that *filleteth all things*.

The GREEK CHURCH says, “the SON *descended from heaven*, not that, he might *change place*; “for, as He is TRUE GOD, he is present every “where, and *filleteth all things*; but, because it so “PLEASED his Majesty, to *buckle himself*, by “*taking HUMANITY*.†

Reply. How strangely is the Truth and Falsehood here blended !

1. If

\* De Trin. c. 25.

† *Norman. Orthodoxa Confess. Responfio*, xxxviii. p. 74.  
Lipsiæ 1695.

1. If the SON of GOD descended from heaven, he did certainly change place, whether that was the design or not; and, consequently, He was not That GOD, who is "every where, and, filleth all things."

2. The OMNIPRESENCE or UBIQUITY of That GOD, who "filletb all things," does not depend on his good Pleasure, any more than his EXISTENCE does: He must exist "every where," and at all times, immutably and necessarily.

And, 3. To speak of his bumbling himself, is to suppose him Mutable, and, is unworthy of his Divine NATURE.

But, supposing that, all the texts, which declare the INFERIORITY of the SON, might be so explained, as to relate only to his HUMANITY; and, CHRIST should be considered in SCRIPTURE both as a PERSON, who *does know*, and, a PERSON, who *does not know*; (which is impossible to be true, unless there be *Two Christs*) yet, how shall these texts be so explained, as to account for the day and hour being *unknown* to the HOLY GHOST? For, the words of CHRIST *αδεις ει μη ο πατης με μανεις* No ONE, but my FATHER ONLY, exclude, not only the Knowledge of the SECOND PERSON of the TRINITY, but of the THIRD; not only of the

Son,

Son, who is said ...by these divines... to have existed in *Two NATURES*; but, of the HOLY GHOST, who is allowed to have existed only in *One*.

Here, then, I rest my Argument. Whether future things were reveled to the *Divine* or *Human NATURE* of the SON, (to speak in this obscure way, for, in truth, there can be no Revelation made, except to a PERSON or *SUBSTANTIAL AGENT*.) The Revelation could not be *made to* the HOLY GHOST, except in his *Divine NATURE*; nor could he *descend from heaven*, except in his *Divine NATURE*; and, consequently, even in his *Divine NATURE*, he must be *INFERIOR* to the PERSON, who *reveled it to* Him; as Novatian has very justly observed. Acepit Paracletus (*Spiritus*) a Christo, quæ nunciet; sed si a Christo accipit quæ nunciet, major jani ergo Paracleto Christus; quoniam nec Paracletus acciperet nisi minor Christo esset.\* If the PARACLETE *receiveth of CHRIST* what to declare, then, CHRIST is GREATER, than the PARACLETE; for, the PARACLETE would not receive of CHRIST, unless he were INFERIOR to CHRIST.

\* Cap. xxiv.

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CHAP. ...III.

CONSIDERATIONS  
on the  
PERSONAL EXISTENCE of the HOLY GHOST.

With Observations on the 1<sup>st</sup> Commentary and Essay. ...\*

BUT, here I am stopped, by an Objection of a late ingenious Writer, in an Essay for promoting Christian Knowledge, who says,

...1st... "In the book, called *The Acts*, we find "that, this holy Spirit, was not another Divine "PERSON, but, extraordinary divine Gifts and "Powers, by a very usual figure of speech, represented as a Person acting and assisting them." †

2dly, That, "as the promise of such a divine "extraordinary assistance was made to the Apostles "ONLY, we have no ground to extend it beyond their times."

3dly, That, "Although there is now no holy Spirit, (*Acts* xix. 2.) i. e. no extraordinary divine "assistencies afforded to Christians; yet,"

4thly.

\* See Vol. I. p. 1. An Attempt to illustrate *Job* xiv. 1, 2. 3. † *Ibid*, p. 29.

4thly, " We are not left destitute of the ~~the~~  
 " of the Spirit of God. For we have still  
 " directions of the Spirit, in the precepts  
 " instructions of Jesus Christ, (to whom God ~~gives~~  
 " the Spirit without measure. *Jo. iii. 34.\**")

Reply, ... ist... In the first place, I can by no means agree that, any such account, as is here spoken of, is given in the *Acts*, or in any other part of the HOLY SCRIPTURE.

2dly, To the assertion that, "the promise" of the HOLY GHOST "was made to the Apostles ONLY," and, "we have no ground to extend it beyond Their times," I shall only observe that, by the words of St. Peter, *Acts* ii.† "the Promise was made to Them, and, to their Children, even, ~~to~~ Many, as the Lord our God shall call;" and, *Jo. xiv.16*. He was to abide with them for ever....~~to~~ <sup>as many as</sup> ¶

3dly, This Writer imagines, the Other ADVOCATE, whom our SAVIOUR promises to send, is "not an Other Divine PERSON; but, Extraordinary Gifts."—Now, I allow, that, the Gifts, which the Apostles received, and, by which, they were directed, were

\* *Jo. iii. 34.*    † *Act. ii. 38, 39.*    ‡ *Jo. xiv. 16.*

were not Divine PERSONS ; but, " *Manifestations* of the SPIRIT, given to every man to profit withall." *Cor. xii. 7.\** And accordingly, our SAVIOUR says, " the HOLY GHOST shall teach you what ye ought to say;" " And, shall divide His Gifts, to every man severally, as he will. *1 Cor. iii. 11. †* But, observe here, that, though the Gifts, or *Manifestations* of the SPIRIT, were not the SPIRIT himself, yet was it the SPIRIT himself, who *conferred* those Gifts upon them. And, that, to this purpose, the HOLY GHOST was given, that, by *conferring* various and sundry Gifts, he might *lead* them into all Truth; And, for that very reason, he is called the ADVOCATE, who was *not to leave them*, after the age of the *Apostles*; but, " abide with them for ever." *Jo. xiv. 16.‡* But, we must not confound the sending this ADVOCATE, *viz.*, the HOLY GHOST, with the Gifts, by which, the HOLY GHOST was to *lead* us into Truth.

4thly, I see no reason, the ingenious Writer has, to think, that, *All* the Gifts of the SPIRIT are of so extraordinary a nature, that, he should venture to declare them to be now *All ceased*, and, that, we have

\* *1 Cor. xii. 7. Lu. xii. 12.*      † *1 Cor. xii. 11.*

‡ *Jo. xiv. 16.*

have the HOLY GHOST no longer. Why may not his Gifts be still continued in the Church, according to it's exigence, as described, *i Cor. xiii. 8*, that, “to one is given, by the SPIRIT, the word of Wisdom; to another, the word of Knowledge, by the Same SPIRIT; to another, Faith, by the Same SPIRIT &c. all these are the Works of the Same SPIRIT; and, consequently, as long as *any* one of these remains, it cannot be said, that, we have not still the HOLY GHOST; and, if these are the Works of the SPIRIT, the SPIRIT must be an AGENT, and not the Works themselves, which are accomplished *by* Him.

gthly. This Author allows, that, “we are not a substitute of the SPIRIT of GOD; because, we have still the Directions of the SPIRIT, in the Precepts and Instructions of JESUS CHRIST, (to whom GOD gave the SPIRIT.”) And, hence it again follows, that, the HOLY SPIRIT is the PERSON, who directs and instructs: And, this PERSON could not be the SON; for our SAVIOUR calls him an Other ADVOCATE, *Jo. xiv. 16. xvi. 17.*<sup>†</sup> And, it could not be the FATHER; because, our Saviour says, he will pray the FATHER to give or send Him:—but, surely, not to *send* Himself. How, then,

\* *i Cor. xiii. 8.*

† *Jo. xiv. 16. xvi. 17.*

then, does it follow, that, he is *not* an Other Divine PERSON? Or, how does it follow, from the *Cessation of Miraculous Powers*, that, there is *NOW* No HOLY SPIRIT?

The *ANGEL GABRIEL* was certainly a *SPIRIT*, and, a PERSON. He *inspired* the Prophet *Daniel*, and is called, by the Persians, the *ANGEL of REVELATION*. He *foretold* the end of the indignation, *Dan. viii. 16.*\* and, the seventy weeks, and, is one of the *ANGELS*, who *stand in the presence of GOD*, and was sent to *Zacharias*, and, the Virgin *Mary*, *Lu. i. 19, 26.*† It was likewise an *ANGEL*, who *delivered* the Revelation to St. *John*, and is called the *ANGEL of CHRIST*. and, it does not any where appear, that, GOD has ever *revealed in Person* any Inspiration to the Prophets, but, by some *ANGEL*: and is there no *GABRIEL*, or *ANGEL of CHRIST* now, because these Revelations are *ceased*? Does the *Existence* of the *Inspirer* depend upon the *continuance* of the *Inspiration*?

The *SCRIPTURE* joins together, above *Thirty* times, the *FATHER*, the *SON*, and *HOLY SPIRIT*,‡  
in

\* *Dan. viii. 16.*      † *Lu. i. 19, 26.*

‡ ...See below, p. 146...

in whose name we are baptized, *Mat. xxviii.*\* as being *All concerned in the Salvation of Mankind*; the FATHER, as *the First Cause, and, Mover*, of his own free Grace, and Love of the World; the SON, whom he *sent to revele his will*; and, the HOLY GHOST, who, by inspiring the Prophets, and, performing miracles, *gave evidence to our SAVIOUR's divine Mission*, and, *established the Authority of His Character*: and, to all these, St. Paul alludes in  
*1 Cor. xii.* †

1. "There are Diversities of Gifts, but the Same SPIRIT, or HOLY GHOST, dividing these Gifts as he will." ver. 11. †

2. "And, Differences of Administrations or Dispensations, (the Patriarchal, the Mosaick, the Christian, &c.) but the Same LORD," viz. Jesus CHRIST, who ordained them all, *Heb. i. 2.* †  
again over these assemblies.

3. "And, there are Diversities of Operations, but, the Same GOD, who worketh all in all." (*omnipotens*, the GOD of the Universe.)

And, is it at all credible, that, the SCRIPTURE should represent the FATHER and the SON as Intelligent BEINGS, and, join them with a THIRD, which

\* *Mat. xxviii. 19.* † *1 Cor. xii. 3—6.* Ibid 11...  
ideas express. His own proper and peculiar Gift to every one respectively... † *Heb. i. 2.*

which should be nothing more, than an *abstract* POWER of the FIRST, without any PERSONAL EXISTENCE.

Again, If the Prophets were inspired by an ANGEL, on many of the most important occasions; it seems unaccountable, to question the PERSONALITY of the THIRD PERSON, who is joined with the FATHER and the SON; and, may, for what we know, be the ANGEL of REVELATION; as CHRIST was the ANGEL, or MESSENGER of the COVENANT, for, it is expressly declared, Rev. i. 1. \* that, CHRIST gave the REVELATION to St. John, by his ANGEL.

But, let us come directly to the PERSONAL CHARACTER of this ADVOCATE, in the plain words of SCRIPTURE; and consider, whether he is a mere *un-substantial* POWER; or, a real PERSON and AGENT.

St. John says, "We have an ADVOCATE with the FATHER, JESUS CHRIST the Righteous." 1 Jo. ii. 1. † Was this ADVOCATE an *un-substantial* POWER? or, can we imagine this ADVOCATE with the FATHER, to be the FATHER himself?

And,

\* Rev. i. 1.    † 1 Jo. ii. 1.

And, CHRIST declares to his Disciples, when he leaves them, that, he will send them "an Other ADVOCATE," *Io. xvi. 7.*\* Could he call the HOLY GHOST an Other ADVOCATE, in any sense, in respect to Himself as the First, if the HOLY GHOST were a mere abstract ATTRIBUTE ?

But, to go on with his PERSONAL CHARACTER. Our SAVIOUR says, to his Disciples, "I have many things to say unto you, but, ye cannot bear them now, *Io. xvi. 12;*" † howbeit, when He "brings the SPIRIT OF TRUTH (*τὸν ἀληθινόν*) is come" (whom he calls, in the 7th verse, the ADVOCATE, and, promises to *send* to his Disciples) "he will guide you into all Truth; for, he shall *not* speak of Himself; but, whatsoever he shall *bear*, that shall he speak: "and he shall shew you things to-come. He, *μένει*, shall glorify Me, for, he shall receive of Mine, and shew it unto you," *Io. xvi. 13, 14.*‡ Observe, that, through the whole of this, the Masculine *μένει* agrees with the Neuter *τὸν ἀληθινόν*, as *αὐτὸς* does with *Ἰησοῦς*, *Rev. xx. 4.*§ which would not be, except to point out the PERSONALITY. See page 96.

Here

\* *Io. xvi. 7.*      † *Io. xvi. 12.*      ‡ *Io. xvi. 13, 14.*§ *Rev. xx. 4.*

Here, we see that, as JESUS CHRIST received of the FATHER, What to say, and, do, and, GLORIFIED the FATHER, by saying, and, doing it; so the HOLY GHOST was to GLORIFY CHRIST, by receiving and performing His Instructions; for, the HOLY GHOST was not to speak of Himself; but, What he should bear, That he should speak; he was to receive it of CHRIST, and shew it to the Disciples: but, could this be the part of mere Un-substantial POWER?—Thus, the HOLY GHOST was enabled to shew forth things to come. CHRIST received the REVELATION, from GOD the FATHER, and, reveled it, by HIS ANGEL, Rev. i. 1.\* “All things, that the FATHER hath, are Mine,” says our SAVIOUR, “therefore, said I that, He,” viz. the HOLY GHOST, “shall receive of Mine, and shew it unto you.” Jo. xvi. 15.† The HOLY GHOST, then, was the PERSON, by WHOM the will of GOD was reveled to the Prophets; and, by WHOM, CHRIST reveled his commands to his Disciples, before his Ascension, Acts i. 2.‡ (G) and

\* Rev. i. 1.    † Jo. xvi. 15.    ‡ Acts i. 2.

(G) Our LORD was seen of his Disciples, after his Passion, for Forty Days; and spake to them of the things pertaining to the Kingdom, which is of, or from GOD. (Acts. i. 3.) Whence, it should seem that, before his Ascension, there could be no occasion for him to use the intermedium of the HOLY GHOST, for reveing any “Commands to his Disciples.”

and, *WHOM* he afterwards sent, to lead them into all truth, and foretell things to come; and, of *WHOM*, St. Peter declares to the Jews, “Repent, and be baptized, every one of you, in the Name of JESUS CHRIST, for the remission of sins, and, ye shall receive the Gift of the HOLY GHOST. For the Promise (see ver. 16, 17, &c.) is unto You, and,

Though, after his Ascension, the FATHER sent the COMFORTER, the HOLY GHOST, in his Son’s Name, expressly for this purpose, “to teach them all things, and bring all things to their remembrance, which he had said to them” (Jn. xv. 26.) “to guide them into all truth, and shew them things to come.” (Jn. xvi. 7, 13, 14.)

The words of St. Luke, in the verse here cited, are, “Until the day, having given commandment to the Apostles, της αποστολαις δια Πνευματος αγιου, εντελεχεσθε;” and, if, with Cællius, we remove the Comma from αγιου, to αποστολαις, it may be rendered, “having given Commandment to the Apostles, whom he had chosen, by the HOLY GHOST, he was received up.”

This Text, therefore, is still applicable, to prove the PERSONALITY of the HOLY GHOST, since, “the discerning of Spirits,” (1 Cor. xiii. 10) is reckoned by St. Paul, in his enumeration of the “Diversities of GIFTS” given, by “One and the Same SPIRIT;” and, as One Manifestation of the SPIRIT referred to above, p. 60, see also p. 62; which, “is given to every man, to profit withall,” i. e. to be applied, by everyone, on whom it is conferred, to some profitable End and Purpose.

By this GIFT of the HOLY GHOST, “He knew what was in Man, and who it was that should betray him.” (Jn. ii. 24, 25, vi. 64. xiii. 10, 11, 18, 21.) and in every respect could discern, who were of Proper Minds and Spirits, to be chosen for his Apostles.

to Your Children, and, to as Many, as the LORD our God shall call." *Act*s ii. 38, 39.\* And, thro' the whole **SCRIPTURE**, He is the **PERSON**, to whom Immediate Inspiration is attributed, as well as Miracles; and, at the end of the Epistles to the seven Churches of Asia, it is particularly said, he that hath an ear, let him hear what, the **SPIRIT** saith unto the **CHURCHES**, and, the **PERSON**, who speaks to the **CHURCHES**, is the *same ANGEL* of **CHRIST**, who was sent to deliver the **REVELATION** to St. John.

I am well aware that, the *Spirit*, of any Person or Thing, does frequently, in **SCRIPTURE**, mean the Person, or, Thing itself: and so, the **SPIRIT OF GOD** may sometimes signify **GOD** Himself. † But, this cannot be the sense of the Texts, in which the **ADVOCATE** or **HOLY SPIRIT** is *instructed* what to say and do; and, is *sent with orders* to say and do it; as an **ANGEL**, or **MESSENGER**. For **GOD** can neither be said to *instruct* Himself, nor, to *send* Himself, nor, to be *instructed* and *sent*, by the Son; and, for the same reason, they cannot mean an **ATTRIBUTE** of **GOD**; for, the **POWER**, **WISDOM**, or **GOODNESS** of **GOD**, can be neither *sent*, nor, *instructed*; but, they must mean

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\* *Act*s ii. 38, 39.

† *Ben Mord.* Let. I. p. 55. Qu.. O&. 104.

to describe a distinct PERSONAL AGENT, INFERIOR to them Both.

From the whole, I conclude as follows :

1st. That, we are not safe, in taking our Faith from *any* of the CREEDS, ... (which are all of *Human Compilation*)... without examining carefully into the several Articles, whether they are to be *proved* from *SCRIPTURE*.

2d. That, in this particular Article, quoted by *Przipcovius*, the Arguments used by the MODERNS, to prove the *EQUALITY* of the FATHER, SON, and HOLY GHOST, though agreeable to the Catholic Religion of the COUNCILS, is contrary to the *SCRIPTURE* Verity.

\*3d. That, the OTHER ADVOCATE, or, HOLY GHOST, whom our SAVIOUR calls the SPIRIT OF TRUTH, and, prays the FATHER to *send*, is a Divine PERSON, *distinct* from the FATHER and SON, and, *inferior* to Both, as being *instructed* and *sent by* Both.

4th. That, this *INFERIORITY* is not an *INFERIORITY* in *Order only*, but, in *Nature*; for, an *Inferiority* in Knowledge ...underived from another..., is an *INFERIORITY* in *Nature*: and, consequently, the *COEQUALITY* of the *THREE PERSONS*, as to their *DIVINITY*, is a mistake.(H)

5th,

(H) Some have conceived, or supposed, a *COEQUALITY* to obtain, between the *THREE PERSONS*, as to their *DIVINITY*

5th. If there be no such *EQUALITY*, between the FATHER, SON, and, HOLY GHOST, as to their *DIVINITY*, then, all the Texts, which are explained upon such Supposition, must be falsely explained ; and, ought to be understood according to their *literal* and obvious meaning, as proofs of the *DIVINITY* ; taking the word *DIVINITY* to import *Divine NATURE*.—

Our Author has shewn above, p. 33, from Sir Isaac Newton, that, “*Deity*, i. e. *Godhead*, *Divinity* or *Godhead*, is the *DOMINION* of GOD ;” and below, in p. 114, observes, from Dr. Clarke, that, *Irenaeus*, and, *Origen*, and all other CHRISTIANS, both ANCIENT and MODERN, understand *Godhead*, the *GODHEAD*, to signify *DOMINION*, and not *SUBSTANCE* ; and, in p. 36, that *DOMINION* is capable of *Communication*.

If *DIVINITY* be taken, improperly, for *Divine NATURE*, the Argument here used is immediately conclusive.—

If, more properly, with our Author, we take *DIVINITY* to mean *DOMINION*, his reasoning is equally conclusive ; though it does not conclude so immediately and obviously : For, though an *INFERIORITY* in *NATURE* do immediately and directly prove only an *INFERIORITY* in *Natural ATTRIBUTES* and *Perfections* ; yet, since GOD the FATHER, ONE of the THREE PERSONS is *SELF-EXISTENT*, and the other TWO are not so, it is evident that, whatever the FIRST has, He must have of Himself ; And, the Others must derive and receive from Him ; And consequently, that, Their *DOMINION*, which is *received* and *derived*, must be less extensive ; and, therefore, (if only, for it’s less extension) must be *Inferior* to the *DOMINION* of Him, from Whom They derived and received it ; and, Who alone receives of none ; but, is *OMNIPERFECT* in Himself, and *ABOVE ALL*.

the *INFERIORITY* of the SON in his *highest* capacity; as other Texts are, and must be explained, which relate to the *INFERIORITY* of the HOLY GHOST. For, if *ONE* of the PERSONS be *INFERIOR*, there can be no *EQUALITY* in them *All THREE*.

6th. It follows also, in contradiction to the above MODERN CREED, that, the FATHER, SON, and HOLY GHOST, are not, *EACH* of them, SUPREME GOD; for as much as, the SON, and, HOLY GHOST, were *ignorant* of, what was *known* to the FATHER *ONLY*. *Mat. xxiv. 36. Mar. xiii. 32.\**

7th. It appears that, neither the SON, nor HOLY GHOST, are *CONSUBSTANTIAL* with the FATHER, or, of the *same SUBSTANCE*; the SON being passible, *weak*. *Act. xxvi. 23.†* and, Both the SON and HOLY GHOST, Capable of local motion. Whereas, the *SUBSTANCE* of the FATHER, which *fills all Space*, is neither the one, nor the other.

8th. Lastly, it follows that, the FATHER *ALONE* is SUPREME; and, in the words of Tertullian, has *No EQUAL*; or, as St. Paul has expressed it, that, “there is *ONE GOD* and FATHER of All, who is *ABOVE ALL*; and, through All, and, in you All.”<sup>‡</sup>

\* *Mat. xxiv. 36. Mar. xiii. 32. + Act. xxvi. 23.*

† *Eph. iv. 6. see 1 Cor. viii. 6, &c. or 1 Cor. vi. 18.*

C H A P. ...IV.

CONSIDERATIONS

on the

PRE-EXISTENCE of CHRIST, and his DIVINITY.

With Observations on the First Commentary and Essay...\*

AS my Subject has led me to speak of the *Socinians*, it may not be improper, perhaps, to say something farther of that learned Sect.

Mr. *Richard Baxter* observes, in his Church History, that, “our late *Socinians* are more perniciously heretical than *Arians*.† But he does not inform us, as Dr. *South* has done, “that their Pedigree runs back, from wretch to wretch, in a direct line, to the Devil.” This we have from the Doctor’s own Authority.

The Truth is, or so it seems to me, that, where they defend Genuine CHRISTIANITY, against the Errors of other Sects, “they neither want reason, wit, nor temper,” as Archbishop *Tillotson* observes; But, when they would defend their own Errors, no Sect appears to argue with more prejudice, against the genuine obvious plain sense of the Texts; which they turn and wind, and pervert in

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\* Vol. I. p. 1. An Attempt to illustrate *John* xiv. 1, 2, 3.

† *Baxter’s Ch. Hist.* p. 48. see *Ben Mord. Let. I. Note x.*  
p. 101. Qu. Oct. p. 182.

the most arbitrary manner ; with little or no regard to the Sense and Design of the Context, or, of the Text itself. I should not say this, without specifying instances of it, which I have done.

It is not my design to enter into a controversy with the *Fabres Polonici*, or, their followers, on the Interpretation, of the several Texts they have commented upon, μετὰ βιβλίων μετὰ ναούς ; But, merely, to consider a few, on the *PRE-EXISTENCE* of **CHRIST**, that, are quoted in the Life of *Fauſtus Socinus*, by the ingenious Mr. *Toulmin*, and commented upon by *Socinus* himself ; which, I imagine, are introduced, as containing the most material Arguments, that are to be produced upon the subject, in defense of the *Socinian Principles*, and confutation of it's Adversaries.

The chief Texts referred to, are these. \* *Io. iii.*  
*13.* " And, no man hath ascended up into heaven,  
 but he, that came down from Heaven, even the  
 Son of Man, who is [or was †] in Heaven." And

*Io.*

\* *Io. iii. 13.*

† οὐ is not only the participle to εἴμαι in the present, but of the imperfect οὐ, as Mr. *Biddle* himself observes in the Unitarian Tracts, Vol. I. A Confession of Faith, Touching the Holy Trinity, p. 8.

Jo. vi. 62.\* "What and it ye shall see the Son of Man ascend up where he was before?"

In the discourse, in which the latter of these Texts is found, the expression of *eating the Flesh of CHRIST*, &c. which did so much shock some of the hearers, † was purely *figurative*; such as was usual in the East at those times, and, such as CHRIST himself has here explained; and, they might all of them have understood it, if they had properly attended to our SAVIOUR's words.—In this discourse, our SAVIOUR speaks of Himself under the figure of "the BREAD OF GOD, which *came down from Heaven, and, giveth Life to the World,*" Jo. vi. 33.‡ and, in verse 38, he explains to his disciples *literally*; by what Means this "...giving Life to the World..." was to be brought about: "I came down from heaven, not to do My Own will, but, the will of Him, that, sent me; and, This is the will of Him, that, sent me, that, every one, which *seeth the Son, and, believeth on Him, may have everlasting Life,*...and, I will raise him up at the last day," ver. 40.§—Here our SAVIOUR quits the figure he used, when he called himself "the BREAD OF LIFE,"...and, "the BREAD OF GOD"...That, "giveth Life to the World;" and, speaks of Himself literally,

\* Jo. vi. 62.    † Ibid 52.    ‡ Jo. vi. 33, 35.

§ Jo. vi. 38, 40.

rally, as, “*doing the will of the FATHER,*” and, giving Life to the World; by raising Them up,”...(*viz.* every one, who seeing the Son, believeth on Him).\* “*at the last day.*”—After this Explanation, he returns again, to the figure he first used, and, speaks of Himself again, as, the BREAD OF GOD, which *should give Life to the World;*” and, inculcates the same doctrine figuratively. In the *literal* sense, they were to receive Him, or, *His Doctrine.*—In the *figurative* sense, they were to eat the *Spiritual Food* which was to nourish them to *eternal Life.* And, from the word Bread, as here used, to convey the general Idea of Nutritive Food, an other expression arose, which appeared more hard to apprehend, *viz.* the *eating His Flesh, and drinking His Blood;* though it signified no more than receiving Him, or *His Doctrine*, under the notion of *Spiritual Food.*—But, through the whole chapter, it appears, to be, the great purpose and design, to fix upon the minds of the disciples this great Truth, that the BREAD OF GOD, which was to give “*Life to the World,*” “*came down [originally] from Heaven;*” and, by this BREAD, he declares that, he means Himself. And, the Jews understood him, as speaking of Himself; and, “said, Is not this Jesus the Son of Joseph, whose father and mother we know? how

is

\* ...& a fortiori, every one who not seeing, hath yet believed; see Jo. xx. 29...

is it then, that, he saith, *I came down from Heaven?*" That this was his meaning, they plainly understood; and, could not, therefore, understand his words in any other sense, when, in the close of his discourse, he says, "What and if ye see the Son of MAN ascend up, where he was before?" *Jo. vi. 62.* and again, "No one hath ascended up to heaven, but He who hath descended from heaven, even the Son of MAN, who *is, or, was in heaven?*"\*(I)

But,

\* *Jo. iii. 13.*

(I) It may help to illustrate our Author's Idea, and the true Sense of this Passage, if we subjoin a Paraphrase on this 62d verse, written by him several years ago.

*John vi. 62.*—“What, if notwithstanding all I have now declared, ye shall see me ascend into Heaven? Does not this appear still more surprising, after declaring that my flesh shall be eaten, &c.? Yet, this also is true. But, in short, you mistake the whole of my meaning.”

Yet, that, they might have understood him, but for their willful perversions of what he said, and, their want of sincere regard and attention to it; see above p. 73. see also the following Texts; *Jo. vi. 31. 32, 33 (34) 35,—41; 42?—47. 48; 49, 50, 51. | 51. 52? 53, 54, 55, 56 | 57 | 58—61. 62?*

And, to convince us that, in neither of these Passages does our LORD speak with any inaccurate want of precision, it may not be useless to remark the similarity of Conduct observed by Him in each of them; which makes it the less reasonable to suppose, he would repeatedly have omitted to mention, and inform his hearers, of his having ascended into Heaven for instruc-

But, as these Texts press hard upon the *Socinians*, *Eniedinus*, Superintendent of the churches in Transilvania, argues against the *literal* sense of them, according to the *Pseudo-Athanasian Principles*,

*tion, after his birth of the Virgin Mary, if any such Ascension had taken place.*

In the preceding verses of both these chapters, our SAVIOUR inculcates, under the *figurative* forms of expression of being “*born again*,” and of “*eating Him*,” (cb. vi. ver. 57.) how requisite is a candid, open, and teachable temper of mind, and impartial willingness to put a right construction, upon whatever he should say, toward their receiving Him, and fully comprehending the Doctrine of his GOSPEL.

But, when Nicodemus doubted (cb. ii. ver. 4.) “How can a man be *born*, when he is old?” (ver. 9.) “How can these things be?” And, when “the Jews strove among themselves, saying,” (cb. v. ver. 52.) “How can this man give us *His Flesh to eat?*” And, many of his Disciples, hesitating, said (ver. 60.) “This is an hard saying, who can hear it.” In either case, our SAVIOUR drops all *figure*, and speaks to them *literally*. In cb. iii. ver. 11, 12, 13., He speaks of his *descent from Heaven* to *instruct* them, with manifest allusion to the Prophecy of his being to *ascend thither*, and cb. vi. 62, expressly of his *Ascension*—thereby correcting their *literal* acceptation, and application of what he had before said, and instructing them that, all such Expressions as these of being “*born again*,” (or regenerated) and of “*eating Him*,” were merely *figurative* Modes of Speech, and related only to their cultivating a sincere and teachable temper of mind, open to instruction, and willing to receive his Doctrine, by a candid Interpretation of his Words, without hardness of heart, to cavil at, or, pervert them.

ples, as follows; *viz* “that, the Son of Man could not descend, as to his *Human Nature*; for, that was [originally] formed in the womb of the Virgin; nor could he descend, as to his *Divinity*; for, that is omnipresent and infinite.”\* Our own Divines, as I have observed, argue in the same manner; † see back, p. 50—53.

Here, as is the common Artifice of these Writers, he finds he has nothing to object, in answer to the *Arians*, and, *Scripturarians*, and, very wisely, directs his argument purely against the *Athanasians*.

The same learned Writer very justly observes, “the *Ascension of CHRIST*, Jo. vi. 62. † does not prove his *Ascension up to Heaven*; For that, the same word is used upon his going up to the house of Caiaphas, and Jerusalem, (Mat. xx. § 18. ¶ *αναβαίνει*; Mat. xxi. 5. ||) His words are these, “Verbi gratia postea ascendit a finæ tergum, Herodis & aliorum palatia,” and “therefore, as CHRIST has not declared whether he was to ascend, it is too rash, to restrain it to any particular place one pleases.” p. 215.\*\*

### These

\* P. 196.    † See back p. 50—53.    † Jo. vi. 62.

§ Mat. xx. 18.    || *Ibid*, xxi. 5.    \*\* P. 215.

These curious observations are not to be contested; but, though our SAVIOUR does not tell us expressly, whether he was about to ascend, he tells us expressly that, it was to be, where he was before; and, the whole scope and design of the chapter, is to show that, the Place, where he was before, and which he came from, was Heaven; and, this is repeated in verses 33, 35, 38, 42, 51. But, I do not find the back of the Ais to be the Place mentioned, as where he was before.—And, this sense is confirmed, by what CHRIST says, *Io. xvii. 4.* ...and 5: in v. 4, he states, as the Ground of his Petition...\*

“I have glorified thee on Earth, I have finished the work, which thou gavest me to do. And, v. 5, now, O FATHER, glorify me, with thine own self, *καὶ σεαυτόν*, with the glory, which I had with thee, *καὶ σε*, before the world was.”—And, this sense is confirmed, by the words of the same Evangelist. *Io. i. 1.* † that, this Same PERSON, the WORD OF GOD, was in the beginning with GOD, and, was *but* GOD.

But, the ingenious Writer just quoted, (in his Comment upon the words) without the least attempt at proof, and, in direct opposition to the Text itself, informs us, that, the Glory here spoken of, as, what he had with GOD before the world was, does

\* *Io. xvii. 4.*      † *Io. i. 3.*

does not mean “any honour and dignity, which he had possessed with the FATHER,” before the world was, \* “but, the Success of his GOSPEL,† which was decreed before the World was.”

1. And, by what Authority is this Confusion of Tenses to be defended? If it means, the Glory now predestinated, it would be in the present Tense *now*; as in the ii to the Corin. ch. v. ver. 1.‡ it is *now*; for, the Promise not being accomplished, now continues, it is now prepared; and, if it related to the future enjoyment, it would be *in the future*: but, the word *now* must relate to something passed and over.

2. The words “glorify me,” are a prayer, and, relate to future times; but, the Description, of the Glory prayed for, relates to the Glory, which he had enjoyed before *now*; but, the Comment allows of no such Glory, as he had before enjoyed.

There is nothing here said, that can lead us to think any *Predestination* is meant, but a plain prayer to be restored to the Glory, which was enjoyed before; or, if there be any *Predestination* meant,

\* For Eniedinus's explication of this verse; see Explicationes, p. 245, &c.

† See Commentaries and Essays, Vol. I. p. 23, 24.

‡ 2 Cor. v. 1. see the words below p. 81, 82.

meanted, it is confin'd to the Glory *prayed for*, and  
...extends... not to the Glory *to which it is com-*  
*pared.* (K)

But,

(K) We may add farther upon this Comment, that, the very first words of our L ORD's Petition, are, at least presumptively, a strong refutation of any Decree, Prædestination, or "assured Promise" before given, (see Commentaries and Essays, Vol. I. p. 24.) being here alluded to; since, were it possible the Expression, "which *I had with Thee*," by a forced and hard Comment, if it stood alone, could be strained to import, *I had prædestinatus* or decreed to me, or "given me by Promis" from Thee (see *ibid*) : Yet, immediately following the word, "O FATHER, glorify me with thine own self, *καὶ σάντα*," which seem utterly incapable of any such construction, it comes introduced by the strongest presumptive Evidence, that, *καὶ σάντα*, as *καὶ σάντων*, is to be taken in the plane, most easy, natural and literal acceptation; and, signifies *together with Thee*; and, in consequence, that, the word *καὶ*, intends, which *I had actually in possession* and *enjoyment*; not, *potentially*, in *promise* only, and, *prædestinatus* in thy Council and Design, to which the phrase *καὶ σάντων* does not appear to be reconcilable.—And it is well observed by Eniedinus himself, (in his Explication of Jo. iii. 13. p. 196.) "nimium foret absurdum, voces similares, sibi oppositas, sibi cohærentes & connexas, in diversis usurpare significationibus, & alteram propriè alteram impropriè accipere."—And, Bishop Fowler observes, as an "old Theological Rule, that, SCRIPTURES are never to be understood *figuratively*, where they will bear, the Contexts, and Other most perspicuous Places considered, a *proper* sense; and, there is no manifest Absurdity in *this* sense. O what work may be made with *SCRIPTURE*, (exclaims the Bishop) by making light of this Rule!" ("Reflections upon the late Examination of the Discourse of the Descent of The Man CHRIST JESUS," p. 33.)

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## Chap. IV.

## ( 81 )

But, the *Unitarian Tracts*, in order to invalidate this reasoning, have confounded these Two Glories, as if they were the Same, or at least *Synobronal*; and tell us,\* that “ the Sufferings of Christ were to precede his *actual Glory* ;” † *Pet. i. 11.* + “ Searching what, and what manner of time the Spirit – did signify, when it testified before-hand the Sufferings of Christ, and the Glory that should follow. ‡ Hence, they argue, that, the Glory he is about to enjoy, is to follow his Sufferings.

And this is very true; but not to the purpose: for, it is not the Glory he *prays for*, which proves his Existence before he came into this world; but, “ the Glory he *had before the world began*;” to which his *future Glory* is compared: Whereas, the Comment compares the Glory with itself, if the Glory *pray’d for*, be the very Glory pre-definanted.

With as little success are quoted § the words, || *Cor. v. 1.* || “ for we know, that, if our earthly Tabernacle be dissolved, “ *We have ...σκυπινον*,... a Building of GOD, an House not made with Hands,” eternal

\* See in the *Unitarian Tracts*, Vol. I. *Brief Hist.* of the Unitarians, &c. p. 31.    † *Ibid.* p. 32.    § *Ibid.*

† *i Pet. i. 11.*    || *ii Cor. v. 1.*

eternal in the heavens. ...~~μάναν εἰ τοις ἀγαποῖς...~~ For in this we groan, ...~~τινάξομεν...~~ earnestly desiring to be clothed upon, with our house, which is from heaven. ...“*το οικητήριον πόμπη το εἰς οὐρανού επιδιδυσθεῖαι μεταβολή;*”... Here the *Socinians* argue, that, *εχόμενος*, “we have, is, we have it in God’s Decree and Intention, or, it is prepared for us.”

This is true ; and it is plain, from the very words here used, that, if *εχόμενος* relates to time *present*, it relates to it’s being *NOW prepared or decreed*; but, *not* as being *now enjoyed*; for, it declares the *enjoyment* of it to be *future*, viz. When “our present Tabernacle is dissolved;” whereas the word *εχόμενος*, *Jo. xvii.*\* neither signifies time *present*, nor time *future*; but, *passed time*, and, the Cases are not parallel ; the present tense here, confirms what was said. § see above p. 79.

In like manner, “Grace” may be “given us *in*, or, *by* JESUS CHRIST, *before* the World was,‡ ...*πρό χρόνου μεμνημένος...*§ and it will be *χαρίς κατὰ σχέσην δοθεῖσα*, a Favour intended or designed for us ; but, it will not be *χαρίς μὲν ερχόμενη*, a Favour which we *actually enjoyed*, and the Time of which was *passed*; the Gift

\* *Jo. xvii. 5.*      § *ii Tim. i. 9.*

† See in the *Unitarian Tracts*, Vol. I. *Brief Hist.* p. 32

Gift might be *before* the World, but, it would not be a Gift ~~in~~ *before*, the Tenses are inconsistent. (L)

## What

(L) It might be *designed*, and given ~~when~~ *now*, in Purpose and Decree, *before* the Ages. It might be *appointed*, but, could not, *so early*, be *actually conferred*.

Nor is there any necessity to understand the Apostle, as expressing himself, that, it was *then conferred*; if only the Manner of this Grace, and the Person, through whom it is given, be inclosed in a Parenthesis. His words are, "according to the Power of GOD, who hath saved us, and called us with an holy calling, not according to our Work, but according to his own Purpose and Grace, (which was given us *in CHRIST JESUS*) *before* the world began." (On this rendering "*before* the world began," see the Notes on *Tit.* i. 2. and on *2 Tim.* i. 9. in "*Fox's New Testament with References.*")

The Purpose and Grace, the Predestination and Decree of heaven, to *call* men to Salvation, were *before* the Times of the Ages, which were all ordained of GOD, to lead progressively to these Latter Times, stiled the End of the Ages; namely, the Times of the GOSPEL; ("This was the ~~when~~ *now*, Disposition of Ages, (*Eph.* iii. 2.) of which the Apostle says, through Faith, we see the Ages were framed, ~~when~~ *now*, by the WORD of GOD. (See *Sykes* on *Heb.* i. 2. and xi. 3." *Ben Mord.* *Apol.* *Let.* VI. p. 57. *Qu.* *Ost.* p. 698.) to which GOSPEL, even the Law itself was instituted to bring us. (and, being all pre-ordained, could, therefore, be predicted, as, some of them occasionally were.) But, though such Purpose and Grace existed in the will of GOD, *before* the Ages; yet, was not this Call to Salvation *actually* made, and given us, *untill* JESUS

What farther confirms this to be the sense; the Glory here spoken of, is said to be "*επειν οὐκίς*," that is, *with GOD, or, in heaven,* "*before the World was, ἦπειν τοῦ πατρὸς οὐκίς.*"—But, if he had No Existence till his birth of the Virgin, it must relate to a Time before he was in being; and, the 24th verse confirms this sense, viz. "*That, they may behold my Glory, for, thou lovedst me before the Foundation of the World,*" *επειν αὐτοῦ οὐκίς,* which is literally true, if the words of St. John be literally true, that, he *existed in the beginning,* † and, the World was made by Him. ‡ But, in the Socinian sense of the words, they must mean, thou lovedst me before I existed; but, I believe the Scripture allows of no such sense. See *Poli. Synops. ad locum.*

However, this reasoning is attempted to be answered from 1 Pet. i. 19, 20. § where St. Peter is speaking of the "precious blood of CHRIST, as of a Lamb without blemish, and, without spot, " *Who verily was fore-ordained, before the foundation of the World, ... ἦπειν προτίθεσθαι πρότιμον... but, was made manifest,*

*Christ came into the World, to save Sinners;*" (1 Tim. i. 15.) by calling them to repent, at the preaching of his GOSPEL, which is therefore styled "the GOSPEL of the Grace of GOD," (Act. xx. 24) and (xiv. 5) "the Word of his Grace."

\* Joh. xvii. 24. † Joh. i. 1. ‡ Ibid. 10. § 1 Pet. i. 19, 20.

*in these last times,\* for you.*" From hence, the Socinians argue, that, "Christ is called, the Lamb slain from the Foundation of the World, in Rev. xiii. 8." † and yet, they say, "Every one sees, that, CHRIST could be no otherwise slain ...from the Foundation of the World... but, in the Council and Decree of God." \*

Reply, 1. In the first place, Peter does not say, the LAMB was slain before the Foundation of the World, but that, he was fore-ordained, from that time.

2. The Text in the *Revelation*, says the same thing, and ought to be translated, "all that dwell on the Earth shall worship him [the Beast] whose Names are not written from the Foundation of the World, in the Book of Life of the LAMB, that was slain." For, This Book is called "the LAMB's Book of Life." Rev. xxi. 27. § And, the Names of the Righteous are spoken of in *SCRIPTURE*, as written in *This Book from the Foundation of the World*, and, the Names of the Wicked blotted out of it. || (M)

## 3. Ob-

\* See *Unit. Tracts, Brief Hist.* p. 29.

† Rev. xiii. 8. § Rev. xxi. 27.

|| Ex. xxxii. 32. Ps. lxix. 28. Phil. iv. 3. Dan. xii. 1. &c.

(M) Rev. xiii. 8. in our Translation, runs thus.

"And, All, that dwell on the Earth, shall worship him, whose

3. Observe the Antithesis, in St. Peter, between his being *fore-ordained*, before the Foundation of the World, and being *manifested*, in these *Last Times*. Here, the Decree is opposed in Time to the Accomplishment. We are told, *When it was fore-ordained*,

Names are not written in The Book of Life of the LAMB slain, from the Foundation of the World; *από τηρέσθαι καὶ γένεσιν*.

Which, either with our Author, we may understand to mean,

" Whose Names are not written from the Foundation of the World."

Or, we may take the whole latter part of the verse for the Title of the Book ; putting the Description, of *whose* Book it is, into a Parenthesis. Thus,

" The Book of Life (of the LAMB that was slain) from the Foundation of the World."

And, It may be so called ; either, as it is a Register of all Life, of all creatures born into Life, and, into which they all are " written from the Foundation of the World;" (whether all, at the first Creation ; or into which, from the first Creation ; each particular thing, or was, or is, or shall be written, in it's proper time and place, *whenever created into being* :)—or, It may be called " the Book of Life," because that, all, who are found written therein, at the Judgment of the Great Day, will receive the promised Life, *εἰς τοὺς αἰώνας*.

Indeed, If the whole latter part of the verse be taken for the Title of the Book ; " The Book of Life from the Foundation of the World ;" it's Title may be meant to comprehend both these ideas ;—and, may at once connote the Book, *into which* things living *are written* ; whether all at the first Creation ; (when, possibly, the Great Creator of all things, might determine and decree to bring them into being;) or, each one, as

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and, *When it was accomplished.* But, if the Apostle had mean'd to speak of CHRIST as *slain from the Foundation of the World*, the Decree and the Accomplishment of it would be *Synchronal*: whereas, if he was *not manifest till these Last Times*, it would be inconsistent to speak of his being *slain long before*.

4. That he was *slain before ... or, from... the Foundation of the World*, is neither asserted by St. Peter, nor St. John; and, is not true, either literally, or, figuratively: And, consequently, the Comment, that is founded on such a false interpretation, is a Contradiction to the Text: Which, though very common, is certainly the greatest fault a Comment can be liable to.

Another instance of the same kind, and, to the same purpose, of defending the Socinian opinion, is in

respectively created, into existence; (This Book being as a Register, kept from the Foundation of the World, of every individual thing successively, on which Life is conferred.)—and, may also design it's being the Book from which the Names of the Wicked are said to be *blotted-out*; (see Texts refered to above in p. 85.) so that, at the day of final Judgment, of deeds done in This Life, no Names will be found written in it, but, the Names of the Righteous only, which will *continue written therein* successively, from the beginning of the World; even as many as are not blotted out for their Iniquities.

in a quotation, which this learned writer has made from Dr. Lightfoot: Which I shall take the liberty to correct.

The words are quoted in the 21. page from *Ja. xvi. 16.* † “ *A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.*” — This latter clause, “ *a little while, and ye shall see me,*” Dr. Lightfoot explains, by saying, [in direct contradiction to the text,] “ *Ye shall NOT see me personally, but virtually.*” — And he objects, that, “ *It would sound harshly*” to say, “ *ye shall see me, because I go unto the Father.*”

But, our SAVIOUR says no such thing. He is not giving the reason why, *they should see him in his absence*; (*viz.* because he was going to the Father;) but, giving a reason why, *they should NOT see him for a little while*, and, *afterwards should see him again.* And this sense is explained, *Ja. vii. 33.* ‡ “ *Then said Jesus: Yet, a little while I am with you, and, then I go to him that sent me. Ye shall seek me, and, shall NOT find me:*” He does not say, *ye shall not find me personally, but virtually:* for,

\* *Commentaries and Essays*, Vol. I. An Attempt to illustrate *John xiv. 1, 2, 3.* Note O. p. 21. *Lightfoot*, Vol. II. p. 66.

† *Ja. xvi. 16.*      ‡ *Ja. vii. 33.*

for, in his absence, while with the FATHER, he  
was not to be seen at all.

Another instance of the same kind, which takes  
in a number of the learned Commentators, has  
been considered, in their Comments upon *Mar. xiii.*  
32.\*

The learned Writer, after this Defence of the  
Socinian opinion, says,

" It is to be hoped, that in no long time, this  
" plain and just account of the *glory*, which CHRIST  
" prays for, will open the eyes of Christians to see,  
" that he does not desire any thing that he himself  
" had enjoyed in a former State; but only, what  
" the Almighty Father had destined and fore-  
" ordained for him in this." †

But, as long as his Comment contradicts the  
Text, he would explain; I can see no reason  
he can have, for any such hopes, or his adver-  
saries for any such fears.

On the other hand, after laying together all  
the Texts, which speak of our SAVIOUR's *PRE-*  
*EXIST-*

\* See back p. 43 to 50; especially p. 48.

† *Commentaries and Essays*, Vol. I. p. 24. Note 9.

*EXISTENCE* with the FATHER, and, ...having... compared them with the Facts recorded in the OLD TESTAMENT, that, he appeared to the Patriarchs, *in the FORM, and Glory of GOD,*\* and afterwards, in the NEW TESTAMENT, appeared *in the same manner* to Peter, James, and John;† and that, he quitted that Glory, and, took upon Him the Likeness of Men: and, after observing, that, the whole Scope, of Revelation and Salvation by Him, is founded upon his Humiliation and Suffering; by means of, or, in consequence of that Change: nothing can appear to me more literally true, and undenialable, than that, He existed in Heaven, with GOD the FATHER, *Jo. i. 1.*‡ before he was sent, to revele his will to men, and, feed them with the Bread of Life; and, nothing so forced, and arbitrary, and contradictory to the plain obvious Sense of the several Texts, and, the Tenor of the Whole, as the Comments and Arguments, which are used by the Socinians, to avoid such a Conclusion.

*Socinus* himself owns, that,

"These passages might refer to a prior existence,  
if

\* *Ben Mord.* Let. II. p. 9, Qu.. Oct. p. 243. upon which account he is called *ακαυγασμα της δοξης*, the Effulgence of GOD's Glory, *Heb. i. 3.*

† *Mat. xvii. 1—6. Mark ix. 2—7. Luke ix. 28—35.*

‡ *Jo. i. 1.*

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if they could not be applied to CHRIST as a Man."\*

To which, I think, it should be answered, that, If they cannot be applied to CHRIST, as a MAN, they not only *may*, but, *MUST* relate to a *PRIOR EXISTENCE*.

But, let us examine his reasoning.

...I. The First Argument of Socinus...

1. The First Argument used by Socinus, is as follows: " Nothing is more probable, and more agreeable to the very words of CHRIST here " and elsewhere, than that CHRIST himself, after " he was born, and before he entered on the " Office assigned him by his Father, was, in " consequence of the divine Council and Agency " in heaven, and remained there for some time; " that he might hear from GOD, and being " with him, as the Scripture says; might see " those things he was to announce, and lay open " to the world, in the name of GOD himself. " The words of CHRIST himself, John iii. 13. vi. " 62. are spoken of him as Man, or the Son of " Man." †

Reply. Nothing is more improbable, than, that, such an Event *should ever have happened*, and,

\* Toulmin's Life of F. Socinus, p. 182.      † Ibid

and, we should never have been informed of it, by the Prophets, or Apostles, or by CHRIST himself. Nothing more improbable, than, that, he should so often declare to his Disciples, that, he *came down from Heaven, to revele the Will of GOD*, and, should never mention his *ascending into Heaven, to be instructed*, in What he should revele.—That he “*was in the Beginning with GOD,*” as the SCRIP- TURE declares, we are plainly told, *Jo. i. 1.*\* and, he might *then receive All the Instruction necessary*; for, it cannot be supposed that, he came down without his Message; or, that, he had it only in Part: but, there is not the least hint, that, he *ascended into Heaven, after his Birth of the Virgin Mary, and, before his Death, to receive such Instruction, ...or, for any other purpose...*; and, if it be taken for granted without proof, it only betrays the weakness of the cause.

Nay, even supposing he had *not* been, “*in the Beginning, with GOD,*”\* and, *in Glory with Him, before the World was.*† Yet, was he not “*full of the HOLY GHOST,*” and, under his direc- tion. *Luke iv. 1. Act x. 38.*‡ and might he not receive Instruction from Him? Did the Prophets *go up to Heaven, for Instruction?* There is not, therefore, the least reason, for inventing this

*Ascen-*

\* *Jo. i. 1, 2.* † *Ibid xvii. 5.* ‡ *Luke iv. 1. Act x. 38.*

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*Ascension into Heaven, for Instruction. (N)* And, the Strength of this Argument must be, at least, as

(N) The **SCRIPTURE ACCOUNT**, of his *being in Heaven*, is clear, consistent, and, perfectly intelligible ; and is every way sufficient, without the arbitrary supposal of any *anteecedent Ascension* : and, as it comes attested by the Divine Credentials of Miracles and Prophecy, is of far more easy belief and acceptation, than any such vain Conceits of human imagination, as are so wholly destitute of every kind of Evidence whatever. For, surely, thus to supercede the plain and express Words of his **GOSPEL**, speaking of “ the Glory, which CHRIST had with the FATHER, before the World was,” by assuming, that, our SAVIOUR, after he was born, and, before he entered on the Office assigned him by his FATHER, (see above p. 91, Socinus’s First Argument,) ascended into heaven, to GOD, and perhaps more than once ;” (see below p. 95, Socinus’s Second Argument) and, substituting This, which it does not say, in the place of what it really *does assert*, even, that he “ was in the Beginning with GOD ;” to speak the very best of such Comments, is affecting “ to be wise” far “above what is written.”

Such mode of Commenting, if admitted, and generally adopted, must, in the End, render the **SCRIPTURES** themselves of no effect ; by teaching Men to *explane away* “ the Word once delivered,” to make room for after inventions, merely human, and their own groundless fond fancies, of no Divine Authority and Origin. Indeed, It is no less than to *set aside* the written Word of GOD, by a mere Hypothesis, and to *overleap* all **SCRIPTURES** ; and is, therefore, the certain way to render the Authority of **SCRIPTURE**, though truely Divine, utterly contemptible in men’s eyes, and, must, consequently stop the progress of Pure Genuine **CHRISTIANITY**, and ruin its influence on the Minds of Men ; however it may serve to promote the speculative Opinion of an Individual, or the Dogma

as great, if not greater, to a Socinian, than to other Sects; for, as they believe the Operations of the HOLY GHOST, were the immediate Operations of GOD Himself, they must believe that, it was GOD Himself, who PERSONALLY instructed him while on Earth.

*Socinus* says, “The words were spoken of “him as Man, or the Son of Man.”

But, I beg leave to answer, that, \*...in *John* vi. 62... they were spoken of ...him as... the BREAD OF GOD, that came down, from Heaven. † *Jo. vi. 50.* ...“the Bread,” which is “the Flesh of the SON OF MAN,” given to be eaten by them (*figuratively speaking*) for *Spiritual Food.* ‡ *ver. 51, 53...* and, by this Bread, he meant Himself; and, so the Jews understood him, § *ver. 38, ...41, 42...* 51, ...52, (O)... but, he was not a MAN, when he came down, from Heaven; nor, till he received a Human Body.

II.

of any particular Sect: All which, as far as they set up, and profess to follow some other Head, than CHRIST Himself, even though it were Paul, or Apollos, and do teach for Divine Truths, more than the Simplicity of His GOSPEL, are therein, every one of them, so far, Anti-Christian.

(O) And, It was from their so understanding him, to speak of Himself, that, they took Offence at what he said. (see *ver. 52.* also, *ver. 60,* and *61.* See also above p. 74.)

\* *Jo. vi. 62.* † *Ibid 50.* ‡ *Ibid 51, 53.* § *Ibid 38, ...41, 42,... 51, ...52.*

## II. The second Argument of Socinus.

"If any one will only attend to what happened to *Moses*,—and that the form and materials of the different pieces of workmanship,—were prescribed to *Moses* by GOD, he will immediately own, (especially as it appears, from other considerations, that *Moses* was the Type of CHRIST,) that nothing can be conceived more suitable, than that CHRIST, before the time we speak of, should have ascended into heaven,—and, perhaps, more than once, and have abode there for some time. For *Moses*—ascended to GOD upon Mount *Sinai*,—three times." \*

Reply. Observe, how the Argument gathers upon us, and, improves.—But, is this a Solid Foundation to build upon? If CHRIST was Antitype to *Moses*; will it follow, that, he went up to Heaven for Instruction? Did *Moses* go up, to Heaven? No. But, *Moses* was the Type of CHRIST, and, Mount *Sinai* was the Type of Heaven; † and so, because *Moses* went up to Mount *Sinai*; CHRIST, as Antitype, went up to Heaven. Can this be an Argument to be depended on?

## III.

\* Toulmin's Life of Socinus, p. 182.

† ...“As Christ was the Antitype to Moses, so Heaven was to Mount Sinai.” Toulmin's Life of F. Socinus, p. 183...

### III. The *Third Argument of Socinus.*

To make the Second Argument the more plausible, we are told by *Socinus*, that, “this very Mount,—was, in those times, called Heaven.”\* for which he quotes *Deut.* iv. 36. †

Reply. Which does not prove it. The words are these. “*Out of Heaven he made thee to hear his Voice*, that he might instruct thee: and, *upon Earth, he shewed thee his great Fire*, and, thou *heardst his Voice, out of the midst of the Fire.*” But, does it follow, from hence, that, the Heaven, from whence they heard the Voice, was the Earth ...or... Mountain, upon which he shewed his Fire. ...the 11th verse proves the direct contrary... For, the Mountain burned to the midst of Heaven, *Deut.* vi. 11.‡ just in the same sense that, the Walls were built up to Heaven, i. e., they were very high, *Deut.* i. 28.§ and, no other Heaven is meant, but, ...over...the top of the Mountain. (P) ...And, indeed...

(P) Verse 11, therefore, clearly evinces that, the Mountain could not be so called: For, in saying that, “the Mountain burned to the midst of Heaven.” Moses surely did not mean that, it burned to the *Midst of itself*; and, if that be not his meaning, the inference drawn by *Socinus*, not only, *does not follow*; but, is absolutely refuted from this Chapter.

\* *Toulmin's Life of F. Socinus*, p. 183.

† *Deut.* iv. 36. ‡ *Deut.* iv. 11. § *Deut.* i. 28.

deed... If Heaven means Earth, and, Earth means Heaven, our brain must turn round with giddiness, and, any thing may mean any thing. But, if one be a Type of the other, this is a plain proof, that, they are different; for, nothing can be a Type of itself.

## IV.

And, from any thing that appears, "No other Heaven is meant," but the region of Air over, and, perhaps, immediately resting upon "the Top of the Mountain."

Or, even if the higher Heavens were here intended; yet still, the Voice coming from that Quarter, and from beyond the Mountain, they would have "heard his Voice out of the Midst of the Fire," which it must then pass through, in descending to them; and thus, it *would appear* to them, to come out of the Fire.

And, if so, even thus, the present instance will be perfectly agreeable to what we find in general, if not invariably to be the case, *viz.* that, The Language of **SCRIPTURE**, with respect to Phænomena presented to our Senses, is commonly, or ever, more accommodated to the general Apprehensions and Conceptions of those, to whom it is addressed, than to strict Philosophical Principles.—Indeed, if it had not been so, it would have drawn off men's attention and regard, from the Principles of **RELIGION**, and from the Sanctions it affords to moral duties, i. e. from the *very express Object* of **REVELATION**, to the study of Natural Philosophy, which it is *in no wise* the Object of **REVELATION**, either to discover to us, or inculcate.

#### IV. The *Fourth Argument of Socinus.*

This is to shew how this extraordinary Event of our SAVIOUR's going up to Heaven for instruction, came not to be " mentioned in the History of the Gospels." " The reason (he says) is obvious; because, it was an Event of that kind, " that, it was not, nor could be clearly seen, by any one." \*

Reply. 1st. Why then was the Virgin's Conception, by the Power of the HOLY GHOST mentioned, and, many other Miracles, which neither were, " nor could be clearly seen, by any one?"

2d. That " an Event was not, nor could be clearly seen, by any one," may be a good reason why it is not mentioned by an Un-inspired Writer; but, it does not affect the Evangelists and Prophets: If it is designed to be known, it will be revealed. But,

3. If, for the reason *Socinus* gives, or any other, it is " not mentioned in the History of the Gospels;" how came *Socinus* to imagine that, St. John has mentioned it? † or, what reason can there be, to believe it to be True?

On

\* *Toulmin's Life of Socinus*, p. 183, 184. † *Ibid* p. 184.

On the other hand; I think a man might hazard a reason, why it *was not mentioned*, which is forty times more probable, and more obvious, than what is here given by Socinus: It *was not mentioned*, because it *was not fact*. And,

When Socinus tells us, that, “*St. John has given us many speeches of CHRIST himself, and some of JOHN THE BAPTIST, from which it may be concluded,*”\* and quotes “*John iii. 31, 32†,*”

He deceives us; for, the Words carry no such meaning; but the contrary: The words are these; “*He, that cometh from above, ~~and~~, is above all: he, that is of, or, from the Earth, is Earthy, and, speaketh of the Earth: he, that, cometh from Heaven, ... [or hath his origin from thence, and so the Jews understood him, § Jo. vi. 42.] is above all;* ‡ *and, what he hath seen and heard, that He testifieth; &c.*

Is there the least hint here, whence it can be concluded “*that, CHRIST ascended into Heaven, perhaps,*” two or three times “*after his Birth, ... and, before he entered on the Office assigned him... and, abode there for some time.*” †

If

\* Toulmin's Life of Socinus, p. 184.

† Jo. iii. 31, 32. || Jo. vi. 42. § See above. p. 74.

† See above p. 91, 95, the First and Second Argument of Socinus, from Toulmin's Life of Socinus, p. 182, 183.

If the question had been, merely, whether CHRIST descended from Heaven, which the Orthodox and Scripturarians, &c. contend-for, this Testimony of John had been sufficient; but, to palm these, and other such like Texts upon us, as Testimonies of his Ascension into Heaven, after his Birth, to be instructed in the ends and designs of his mission, is a mere fallacy and delusion; and, what relation has this to ascending the back of the Ass? which was not for Instruction; and, I find no other Ascent of CHRIST before his Death.

A Writer in the *Unitarian Tracts*, \* in answer to Mr. Milbourn, has quoted the following Texts, in favour of the Socinians, viz.

Jo. vi. 62. † "What, and if ye shall see the SON of MAN ascend up Where he was before?"—Jo. viii. 38. § I speak that which I have seen with my FATHER.—Jo. vi. 38. || For, I came down from Heaven, not to do my own will, but, the will of him that sent me.—Jo. vi. 51. † I am the living Bread, which came down from Heaven;—and, Lastly, Jo. iii. 13. \*\* No man, (<sup>alive,</sup>) hath ascended into Heaven; but, he that, came down from

\* Second Collection of Tracts. *An accurate Examination of the principal Texts of the Divinity*, p. 25.

† *Ibid* vi. 62. § *Ibid* viii. 38. || *Ibid* vi. 38. † *Ibid* vi. 51.

\*\* *Ibid* iii. 13.

from Heaven; even the Son of MAN, who is or was in Heaven.”

Now, all these Texts, except the last, are seen, even at first sight, to agree with the *Orthodox Arians* and *Scripturarians*; that, CHRIST had a Glory with GOD, before the World was made; *Jo. xvii. 5.*\* and do not hint at all at any *Ascension after his Birth, and before his Death*, to receive instruction.

The last of them, however, requires some further consideration. “No man hath *ascended into Heaven*,” &c.

The Introduction to this Text is remarkable; but not “abrupt,” or “obscure,” which *Castellio* supposes: † For, what could be more directly to the purpose, than, that, CHRIST, upon leaving the Discourse about *earthly Things*, and, entering upon the Subject of *heavenly Things*, should begin with quoting to *Nicodemus* the Prophecy of himself. *Pf. lxviii. 18. §* and, informing him of his coming down from Heaven, to suffer and die, for the Salvation of the World.—Which immediately follows

\* *Ibid* xvii. 5.

† See *Explicationes Eniedini*, p. 195.

§ *Pf. lxviii. 18 or 19.*

follows “ ...and as Moses lifted up the Serpent...,”  
ver. 14, 15, &c.\*

1st. The first Difficulty in explaining this Text, is this, that, it seems to intimate that, the *ascending* of the SON OF MAN into HEAVEN, was before his *descending* from Heaven.

But, This interpretation is only imaginary, and is not expressed or included in the Words. The Text in St. John only declares, that, it was the Same Person, who *ascended*, that also *descended*, “ even the SON OF MAN, that *is*, or *was*, in HEAVEN.”—And, when St. Paul explains this Prophecy, he relieves us from our fancied difficulty, in these express words, *Epb. iv. 9.* † “ Now, that he *ascended*, what is it, but that, he also *descended FIRST* into the lower parts of the earth? He that *descended* is the Same also that *ascended* up far above all heavens, that he might fill or complete ~~any~~ all things.”

2d. A second Difficulty is, that, our SAVIOUR here speaks in the *Perfect Tense*, ~~and~~, No Man *bath ascended*; as if his ascension was *past*, at the time of his Conversation with Nicodemus.

Upon

\* *Jn. iii. 14, 15.* † *Epb. iv. 9.*

Upon which *Eniedinus* observes, that, “the words must be improper, or figurative;” otherwise it should be “in the Future Tense; for, ‘CHRIST had not yet, ascended; but, only descended.’” \* §

This is true; but the learned writer does not seem to have observed here, that, our SAVIOUR’s Words are a Quotation from the lxviii. *Psalm*, 18 or 19. ver. † “Thou *haft* ascended on high, thou *haft* led captivity captive,” &c. where the words are, *αναβας ηχμαλωντας* &c. all which, though *future*, is expressed, in the Prophetick Stile, *as if* it were *past*. And, what confirms this; and, it is very remarkable, as soon as our SAVIOUR had quoted the Words of the *Psalmist*, and, goes on to speak of other heavenly things, which were to be *future* also, and to happen ...nearly... at the Same Time, he quits the Prophetick Stile, and, speaks of his Death, and the Salvation of men, in the Future Tense, ver. 14, &c. ‡

It appears then, upon examination, that, this Text of *John* iii. 13. || gives no more Assistance to the Cause of the *Socinians*, than the others before quoted.

In

\* See *Explicationes Eniedini*, p. 196. § On the Tenses, see *Bishop Pearson* on the *CREED*, p. 110.—but *εστιν* is both present and imperfect. Also above see Note in p. 72.

† *Ps. lxviii. 18 or 19.* ‡ *Jo. i. 14.* || *Ibid. iii. 73.*

In p. 390 of *Socinus' life*, great pains are taken to shew, that CHRIST ... "The Word... was a Man."

Reply. He is certainly called so in **SCRIPTURE**; *i Tim. ii. 5.\** the **MAN, CHRIST JESUS**. And he *became* a **MAN**, by *taking Flesh*, † in the Womb of the Virgin Mary. But, if the *Socinians* would make any use of this remark, for their own **Sect**, they must prove, that, he *never was otherwise*, than, a **MAN**, or, as the Fathers express themselves, *Ψίλος ανθρώπος*, which is a **Contradiction**, both to St. *Paul* and St. *John*, who intitle him *Ων* (Q) *Jo. i. 1.* ‡ *Heb. i. 8.* §—But, instead of this, *Socinus* only cavils at the Phrase *εαυτός*, as we translate it, and says,

It

(Q) A mere **Man** indeed might be *Ων*, as having **DOMINION**; and Men are so called, on that account: (If not even on account of their being invested with *Authority*, which seems to be the Foundation of that Appellation being given to Moses, in *Exod. iv. 16. vii. 1.*)—But, St. *John* here describes **CHRIST** the **Logos** to be, the *Ων*, who was "in the Beginning with GOD." (*Jo. i. 1, 2.*) and, in the Epist. to the *Hebrews*, GOD the **FATHER** is represented as giving this Title to Him, as to the **SON**, "by Whom also he made the **Worlds**," or established the **Aions, the Ages and Dispensations**. *Δι εν τας αιώνας στάντος, Heb. i. 2.*

\* *i Tim. ii. 5.*

† *Ben Mord. Let. I. p. 52. Qu.. Oct. p. 97. Let. II. p. 20. Qu.. Oct. p. 264.*

‡ *Jo. i. 1. § Heb. i. 8.*

It was the Devil ("Satan,") who "persuaded" "Men" \* to translate in this manner, and, that, it should be translated, he *was* flesh. "It is surprising, "(he says)" that so many learned Divines, and men of distinguished parts, should "have fallen into this opinion." p. 390. \*

But, how does he prove it to be a mistake?

"Every person," he tells us, "who has the least acquaintance with the Greek Language, knows "that *o λόγος ὅντες σώμα* may be *as well*, and properly "rendered and the Word was flesh, as that *the word* "was made flesh," p. 385, 386. †

Be it so; but, it does not follow, from hence, that, the phrase must necessarily be explained, in this Text, in *one* way, rather than *the other*; This is a Consequence, without any Proof.—But, perhaps, what follows, may be mean'd as a Proof; viz.

"That, by the term *the Word*," must be understood, the Man who was born of the Virgin "MARY, who could not be *made flesh*," [after he was a man] "but *was flesh*," p. 386. ‡

This

\* The Words in Mr. Toulmin's Life of Socinus are, "he hath persuaded men that the word *ὑπέρτιτος* signifies here not *was*, but *was made*." p. 390.

† *Ibid* p. 385, 386. *Jn. i. 14.* † *Ibid* p. 386.

This is the same kind of Sophistry, which was used, formerly, against the possibility of motion. It is very true, that, He could not be *made* Flesh *after* His Birth, nor, before his Conception, but, he was *made* Flesh, by taking the Human Body in the womb of the Virgin.—

Let us now consider the sad consequences, which Socinus has attributed to the translating ~~one & only~~ <sup>one</sup> hymn, *was made flesh*: and, he tells us, p. 390. \* that,

“ Besides innumerable other Absurdities, these  
“ Two are evidently occasioned by it.”

1st. Socinus says, “ What can be more absurd,  
“ than that the Evangelist, having before said,  
“ that, the *Word was in the world, came to his own,*  
“ and *gave them*, who believed in him, power  
“ to become the Sons of God, should then  
“ add that\* the *Word was made flesh?* As if  
“ he came to us *before he was born*, and was first  
“ in the world, and then *was made flesh.*”

Reply. This is the First of the Two Absurdities, which Socinus has chosen to mention, out of “ *innumerable*” ones, and should therefore, be

\* Toulmin’s Life of F. Socinus, p. 390.

be supposed to be very material and remarkable :

I shall answer it, by observing that,—when CHRIST presided over the Jews, as their King,\* when “Israel was the lot of his inheritance;” † it was in the Character of an ANGEL, as *Clemens Romanus* expresses it, Λεγεις ἀρχαῖος μη, § “the WORD was an ANGEL;” see *Mal. iii. 1.* ‡ “the LORD, whom ye seek, shall suddenly come to his Temple, even the ANGEL, or MESSENGER, of the COVENANT, whom ye delight in.”—But, when he came to put an end to the Jewish Rites, and to suffer, and die, it was necessary to that purpose, that, he should take Flesh, or a Body, and become ~~and man~~. Capable of suffering; and then, as *Clement* expresses it, the Mystical ANGEL was born.—And, if this was the case, where is the Absurdity in the Evangelist’s account of his “*being in the World, coming to his own, and, giving them Power, to become the Sons of GOD.*” and then adding, ...the manner how... that all this should come to pass, by his descending from Heaven to take upon him Flesh, and becoming a Man.

And, if the Fact cannot be disproved, surely, it will furnish no reasonable objection, that, the

Evan-

\* See below p. 156, Note E.E.

† *Deut. xxxii. 9.*      ‡ *Mal. iii. 1.*

§ *Pædag. Lib. I. cap. vii. p. 110, 111. Ben Mord. Let. III. p. 107. Qu. Oct. p. 423.*

Evangelist has not related the Facts, in the same order as *Socinus* might think most proper.

That, “he *came* to Us, before he *was born*,” is not here said: nor, do I imagine, that, his Titles of • *εγένετος*, \* *Mat. xi. 3.* or, • *από των κορυφών εγένετος*, † *Jo. xi. 27. xii. 46*, relate to his Presence in this World *before* his Birth; but, to his *Manifestation* to the World, *in the Flesh*; and yet, that, “he *was in the world*” *before* his Birth, cannot be denied consistently with his *descending from Heaven to be born*, ...*Jo. iii. 13...* *Eph. iv. 9.*‡ or, to his Actions as *ANGEL* of the *Covenant*. *Iustin Martyr* tells us, he *came down* from Heaven, *that he might be born MAN*, of the Virgin Mary. §

In short, the Facts here related are all of them agreeable to the whole Tenor of *SCRIPTURE*; which describes the Process and Manner of them.

1st. That he was the Same Person, who “*was in the Beginning with GOD*.”

2dly, That he was the Same Person, who “*was in the FORM of God*;” *εν μορφῃ Θου*, *Phil. ii. 6.*|| or, in “*a divine external Form*,” says *Socinus*, \*\* which is more generally expressed, in the OLD

TESTA-

\* He that should come, *Matt. xi. 3.*

† Which shoul<sup>d</sup> come into the World, *Jo. xi. 27. xii. 46.*

‡ *Jo. iii. 13. Eph. iv. 9.* § 378, Lond. Edit.

|| *Phil. ii. 6.* \*\* *Toulmin's Life of Socinus*, p. 400.

TESTAMENT, by,  $\pi\alpha\delta\eta\theta\omega$ , and, in this place, *Jo. i. 14.*\* “the Glory as of the Only-begotten of the FATHER.”

3dly, That, “he put off that Glory, and took upon him the Form of a Servant :” By which means, the great change was made from the Glory, which filled the Temple, (*Isai. vi. 1—8.*†) to the Form of a MAN, as described *Isai. liii. 2.*‡ who had “no Form, or Comeliness, and, when we shall see him, there is no Beauty, that we should desire him.”

It has been observed,§ that, the word  $\mu\epsilon\phi\eta$ , in *Phil. ii. 6.*|| is very uncommon.

The observation is just, and, the reason it is here used, instead of  $\delta\alpha\xi\eta$ , is to preserve the Antithesis; for, it could not be said, that he changed the Glory of God for the Glory of a Servant; but, the Word  $\mu\epsilon\phi\eta$  may be used of both; see *Heb. i. 3.* where the Words are  $\alpha\tau\alpha\gamma\alpha\mu\eta\tau\eta\delta\alpha\xi\eta$ .\*\*

2d. *Socinus* goes on to the Second Objection, as follows :

“ And, though any one should, by some art, “ sail clear of this Rock, how can he avoid “ striking against another, viz. that the Word,

“ i.

\* *Jo. i. 14.*    † *Isai. vi. 1—8.*    ‡ *Isai. liii. 2.*

§ Toulmin's Life of *Socinus*, p. 399. || *Phil. ii. 6.*

\*\* ...*Heb. i. 3.* the Effulgence of his Glory...

"i. e. as they interpret it, the eternal Son of  
"God, and even God himself, JEHOVAH, was  
"made Flesh? What can be conceived more  
"harsh, what more impossible, than that God  
"was made Flesh? Who is not seized with  
"horror and trembling, at the thought?"\*

And here, I entirely agree with Socinus, against  
the Patripassians.

Thus ends the whole Amount of the "innu-  
merable Absurdities occasioned," by the notion,  
that, "the WORD came into the World, and, was  
then made Flesh;" or, as it is *Heb. ii. 14.*† that  
"He partook of Flesh and Blood" με�ρος; or, ac-  
cording to Moses and the Prophets, that, He was  
to be ~~weak~~, Capable of suffering. *Act. xxvi. 22,*  
*23.*‡

The 1st of these supposed Absurdities, is the  
plain SCRIPTURE DOCTRINE, that, he existed  
before either John or Abraham; and, came into the  
World to be born of the Virgin Mary; and, be-  
came ~~weak~~, by taking a Human Body.

The

\* Toulmin's Life of Socinus, p. 391.

† *Heb. ii. 14.*      ‡ *Act. xxvi. 22, 23.*

The 2d Absurdity can only be made out, by changing the Terms of the Question, and supposing that, it was *not* the SON of GOD, that, “*was made* Flesh;” but, GOD Himself.

So that of the *innumerable* Absurdities, which Socinus mentions in the Gross, there is *not* One specified in the Tale.

On the other hand; that, nothing can be more clearly revealed, than our SAVIOUR’s *PRAE-EXISTENT STATE*, appears to be, both with relation to Abraham and John, see *Jo. viii. 58.* and *Jo. i. 15.* • —“He that cometh after me, is preferred before me, προπόντι με γέγονεν; for, he was before me, ἐν πρώτῳ με νην.” Beza † informs us, that, the ANCIENTS understood by this, that, CHRIST was *before* St. John, in Order of Time; because, he was the ETERNAL Son of GOD. And, Austin says; because, he “was in the Beginning with GOD:” and, to this, Dr. Hammond, and, Dr. Whiby agree: and, it is past doubt, that, πρώτος signifies Priority in Time, i *Jo. iv. 19.* *Matt. xvii. 10, 11, 27.* *Jo. xix. 39.* ii *Thess. iii. 3.* *Jo. xv. 18.* ‡

But

\* *Jo. viii. 58.* i. 15. † *Beza in Jo. i. 15.*

‡ i *Jo. iv. 19.* *Matt. xvii. 10, 11, 27.* *Jo. xix. 39.* ii *Thess. iii. 3.* *Jo. xv. 18.*

But, *Hammond*\* observes, if this be the Sense of *μετόπερ*, it cannot be the Sense of *μετάπολει*,\* because, the one is given, as a reason of the other, and, it would be idem per idem: And, *Beza* observes that, *μετάπολει* is never used in the New Testament in regard to Time.

And, perhaps this may be true; but, it is certainly used so in the OLD TESTAMENT, *Jud.* i. 11, 23. *i Kings*, iii. 12.† However, in one Text, it signifies Priority in *Place*, as in *Gen.* xlvi. 20.‡ Jacob set Ephraim before Manasseh: And this observation will solve the difficulty; as the words may be thus paraphrased. He that cometh after me in *Time*, is (*εστιν*) before me in *Place and Dignity*; for he was (*ἦ*) before me in *Time*; as he *existed* “with GOD in the Beginning.” And here, the Antithesis is preserved, which seems to be designed, of *coming after St. John* in *Time*, and *existing before him in Time*, i. e. before he was born. §

And, in the same Sense, our SAVIOUR was *before Abraham*, πρὶν Αβραὰμ γένοθαι, *Jo.* viii. 58. ||

And, here it may not be unwise to observe, in the Style of *Socinus* and *Dr. South*, if my

Courteous

\* In loc. + *Jud.* i. 11, 23. *i. Kings*, iii. 12. or, according to the Septuagint, (which reckons the Books of *Samuel* for Books of *Kings*) *iii. Kings*, iii. 12.

† *Gen.* xlvi. 20. § See Appendix, Note iv.

|| *Jo.* viii. 58. ...and see Dr. *Whitby*'s Note in loc...

Courteous Readers will excuse such language, that, *AS THE DEVIL WOULD HAVE IT*, the Same Construction of *γένος*, which is condemned, by *Socinus*, in *Jo. i. 14.*\* (*viz.* was made flesh) is adopted, and, approved of, by the *Socinians*, when they interpret *Jo. viii. 58.*† that, Abraham *was made* the father of many nations. And, *Eniedinus* himself remarks, “Aliquando *sinōtai* interpretati sunt translatores, *FIERET*, ‡ ut *Rom. iv. 18.* Neque negari potest, ita aliquando *recte* verti.” § In short, the Word seems to be used in Both Senses, *esse*. and *fieri*. And, I can hardly persuade myself to believe that, those learned men are in earnest, who tell us that, the Devil is concerned in the Construction either way. I am sure, in the manner our Religious Controversies are generally carried on, our learned Disputants may wrangle all their lives, without his assistance. And, he may, perhaps, be as well pleased in seeing good men abuse one another, as in abusing them himself; and, the wisest part he can take, will be, to leave them to the free indulgence of their Passions; for, “the Wrath of Man worketh not the Righteousness of God.” *Ja. i. 20.*||

## CHAP.

\* *Jo. i. 14.* † *Jo. viii. 58.* ‡ *Rom. iv. 18.* § ...P. 224.  
¶ also p. 162 and 148... || *Ja. i. 20.*



C H A P. ...V.

O B S E R V A T I O N S  
on

Four Discourses upon Philippians, ii. 5—11...

HAVING just met with a Pamphlet, consisting of "Four Discourses," in which the *Athanasian*, *Arian*, and *Socinian* Opinions are considered, I shall make a few remarks upon it;

And, 1st. In general, I observe that, whenever the *Socinians* are engaged with the *Arians*, they are sensible of their Difficulties, and find themselves obliged, very frequently, to *desert* the Obvious Sense of the Texts, the Connection of the CHRISTIAN-System in the several Parts, and, the Boundaries of True Criticism; to catch at any Interpretation, that seems to favour their principles; and, generally take the first opportunity of quitting their arguments against the *Arians*, and pointing their fire against the *Athanasians*, where they think to come off with more success.

...Observations on Discourse II...

I now come to their particular Objections against the *Arians*, in Discourse the Second.

Pa. 29. Objection the 1st. "The Lord Jesus  
" in the New Testament is often spoken of as

"

"*a man.* Which means a being with a reasonable soul, and human body. But, if the Word, (a transcendently great and excellent spirit, far superior to human souls) animated the body of Jesus, as a soul, then our Lord was not, properly speaking, a man." (Q\*)

Reply. Mr. Whiston says, "The Scripture and earliest ANTIQUITY never affirm, that CHRIST took a Human Rational Soul; never say, he took the whole Human Nature; never say, he was, in That Sense, a True and Perfect MAN: But, that he was made Flesh; had a Body prepared for him; was the WORD, or a GOD Incarnate; was made in the Likeness of Men, was found in Fashion as a Man, while he was got the WORD. Nay, Ignatius directly affirms, it was the WORD, and not a Human Soul, which inhabited in that Body: and, almost all the ANCIENTS agree in the same Doctrine; even Athanasius himself, before the Council of Nice, \*

The

(Q\*) Reply. Why not? Surely, this transcendent Greatness and Excellence and Superiority, could not make it less reasonable. The Conclusion therefore is drawn in direct Contradiction to the Definition given in the Premises.

\* ...Mr. Whiston's Account of the Convocation's proceedings against him, p. 87... see *Ben Mord. Let. I.* p. 53. Q. p. 100.

The true question among CHRISTIANS ought to be This only ; *in What Sense* the Word, which we translate MAN, is used in SCRIPTURE : For, surely, we must not venture to say that, the Sacred Writers did not understand their own Language.—If we would know a Writer's meaning; we must consider, *in What Sense*, He himself understood the Words he used ; and not, whether such a Sense be proper or improper.—If we would confute him, it may be necessary indeed, to shew that, he uses the Words improperly. But, this is not the Case in SCRIPTURE. We do not examine the Texts, in order to confute, but only, to understand the Writer's meaning.

And, we shall find, upon a careful examination, that, the SCRIPTURE calls by the Name MAN, every Spiritual Being while it animates a Human Body ; without any regard to the transcendent Perfection of the Spirit. Nay, the very Same Person, so compounded, is in SCRIPTURE, called a MAN, and an ANGEL,\* Gen. xxxii. 24, 28, 30. As, the very Same Person is called both GOD, and an ANGEL of GOD, Ex. iii. 2, 4 †—And, If the Socinians disallow of this latitude, ‡ and ad-

mit

\* Gen. xxxii. 24, 28, 30. see Ben Mord. Let. I. p. 52. Qu. Oct. p. 98.

† Ex. iii. 2, 4.

‡ Ben Mord. Let. I. Note xix.

mit of no Other Sense to the word MAN, than some MODERN Criticks allow to be proper; and, agreeable to their own Definitions, they will soon see the danger and folly of their mistake; if they do but attempt to answer the reasoning of a late Writer, and undertake to reconcile, Jo. i. 45, or, 46. in which, JESUS is said to be "the Son of Joseph," with Mat. i. 18. that, "before they came together, She was found to be with child of the HOLY GHOST." ...\*†...

This Writer goes on as follows:

"To the monstrous figment of CHRIST's birth  
"derived from feminine parturition alone, with-  
"out the knowledge of a man, they add, a su-  
"perlative specimen of absurdity, in styling this  
"undefinable being a man; thus combating  
"the single true idea of a man, who, from the  
"day of creation to the present hour, is no other  
"than a being begotten by a man on the body  
"of a woman." ¶

Here

\* ...See "A Call to the Jews by a Friend to the Jews," p. 90. see likewise p. 42. *Mat.* i. 20, 25, compared with *Job*. i. 45.

... Luke expresses himself " being (as was supposed) the Son of Joseph," iii. 23. which reconciles the Difference above, between Mat. and John. see Mat. xiii. 55. John vi. 42. But on this Difference see the Appendix, Note V... A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

<sup>†</sup> See *A Call to the Jews*, p. 12, 62; see also p. 35, 60, 84, 94, 102, 109, 130, 144, 145, 150; likewise farther p. 65, 97, 108, 134, 146, 154.

Here we find another MODERN Definition. But, to what purpose? When GOD made MAN of the Dust, and breathed into him the Breath of Life, shall we deny that, he was a MAN, because he did not answer This Definition ?\* see i. Cor. xv. 45, 47.

Pa. 29. Objection 2. " It appears to be an impropriety, and incongruity, that any spirit, except an human soul, should animate a human body. It would, I apprehend, be an incongruity not paralleled in any of the works of God, of which we have any knowledge." pa. 29, see also pa. 55 of the same pamphlet.

Reply. The word Soul is equivalent to Spirit; the phrase *Human Soul*, means, a Spirit, animating a Human Body, and has no Other Meaning. Every Spirit, therefore, that *animates* a Human Body, is, for the time, a Human Soul, and any Spirit, whether more or less perfect, may be sent to *animate* a Human Body, as the SCRIPTURES plainly testify.

Pa. 30. Objection 3. " Supposing such an union of so great a spirit with a human body, it would swallow it up."

Reply.

\* i Cor. xv. 45, 47.

Reply. This Idea of a Great Spirit *swallowing up* a Human Body, is not very intelligible. However, as it is an old objection, which has been answered by Mr. Emlyn, in his Tracts,\* and is quoted by Ben Mord. † I shall only answer in the same Style, viz. that, it may, with equal safety, be asserted that, the Human Body may *swallow up* the Great Spirit. In short, we only shew our ignorance, when we enter upon Subjects, for the discussion of which we have no Data, and, of which we have no Idea.

Pa. 31. Objection 4. "We do not perceive "the Lord Jesus, to insist upon his pre-existent "greatness and glorie, as an argument of obedience to his doctrine."

Reply. I have already observed that, in the vi Chapter of St. John's GOSPEL, Our SAVIOUR'S PRÆ-EXISTENT STATE, and, his *coming down from Heaven to instruct* Mankind is repeated over and over :—and, in the iii Chapter, he introduces the Same Argument to Nicodemus, and, so in many other places; particularly iii. 31. "He, that cometh from above, is ABOVE ALL;" which plainly proves that, the "*coming from above,*" is not to be understood, merely that, he was *sent from GOD,*

\* Vol. II. p. 183.

† Ben Mord. Let. VI. p. 69. Qu. Oct. p. 756.

GOD, like Other Prophets, but, must be understood in *an Other Sense*, as *coming down from Heaven*. Otherwise, the consequence, that, he is **ABOVE ALL**, would not hold in CHRIST, more than in every Other Prophet.

Pa. 31. Objection 5. " If he had taken a " human body, and submitted to act in it, as a " soul: that condescension would have been " clearly and frequently shewn."

Reply. We are told *plainly enough*, and *often enough*, that, he *took a Human Body*,\* and *was born of the Virgin Mary*: and, being a Spirit, he could not act any otherwise in the Human Body, than as a Spirit: and, What do we mean by a ...Human... Soul, but a Spirit *acting in* the Human Body? But, if all the Texts, which prove it, are *explained away*, to serve an Hypothesis, that is not true, it is the fault of those, who use such arguments.

Pa. 32. Objection 6. " In this way Jesus Christ is no example of imitation to us. For no such thing, as the condescension just represented, is required of us. We are not taught to be willing to descend into some inferior species of beings."

Reply.

\* *Jo. i. 14. Heb. ii. 14, &c. v. x. 12.*

Reply. We have it not in our Power, "to descend into any Inferior Species of Beings," whether we are willing or not; and, therefore, "are not taught" any "such thing." But, we are taught, by his "Example," to do Every thing, in compliance with the will of GOD, that is in our Power: and, what necessity is there then, that, every particular case should be specified? That he is a Proper Exemplar, in things within our Power, is proved in Ben Mordecai's Letter VI.\*

Pa. 32. Objection 7. "If the body of Jesus had been animated by so great a spirit, as its soul: there would have been nothing at all extraordinary in his Resurrection and Ascension."

Reply. The Conjunction of Body and Spirit appears to me to be very "Extraordinary;" and the Death and "Resurrection" of such a Being, no less so: But, the Nature and Consequences of such a Conjunction we are ignorant of, and, must therefore talk at Random about them.

Pa. 33. Objection 8. "This doctrine of the transcendent glorie and power of Christ before his coming into the world, is inconsistent with  
"the

\* B. B. Mord. Apol. Let. VI. p. 68. Qn., O&R. p. 755.

" the representation given throughout Scripture  
 " of his exaltation after his death, as a reward of  
 " his humility and obedience upon earth. For  
 " the text, agreeably to many others, says :  
*" Wherfore God also hath highly exalted him.*  
 " But there is no exaltation, to which any being  
 " can be advanced, that would exceed what the  
 " Creator was entitled to, as such. Has he  
 " not, as Creator, under God, of all things visible  
 " and invisible, a natural right to dominion and  
 " authority over them, and to precedence before  
 " and above all others ? "

Reply. What " Natural Right " can a Being have, to what he *receives* as a Gift ? CHRIST received from the FATHER ~~was to own~~, even his very EXISTENCE ; and, " as CREATOR under GOD," he had the Right of " DOMINION " under GOD, just so far as it pleased GOD to grant it ; And, he is to be, hereafter, more " highly exalted." But, how does it follow, that, he had such a " Natural Right " and Authority, as to forgive the Sins, which were committed in opposition to the Commands of the FATHER ; and to give eternal Life ... ~~own answer~~ \* to those, who, by the just Judgment of GOD, were condemned to Death. Can any such Consequence be fairly drawn ? Here again the Writer concludes at random.

Ob-

\* *Jo. x. 28. xvii. 2. Rom. ii. 7.*

...Observations on Discourse III. ...

Let us now proceed to the *III<sup>d</sup> Discourse*, and the arguments of the *Socinians* in defence of their own Tenets.

“ Pa. 40. I have already confidered two schemes, concerning the Deity, and a Trinity, “ and the person of Christ : one, that which is rec- “ koned the commonly received opinion, or ortho- “ dox : the other sometimes called *Arianism*. The “ third, to be now confidered, is sometimes called “ the doctrine of the *Unitarians* or the *Nazareans*. “ These believe, that there is one God alone, “ even the Father, eternal, almighty, possessed of “ all perfections, without any defects, or limits, “ unchangeable, the creator of all things visible “ and invisible, the supreme Lord and Governor “ of the world, whose providential Care upholds “ all things, who spoke to the Patriarchs in the “ early ages of the world, to the people of Israel “ by Moses, and ‘other Prophets, and in these “ later ages of the world to all mankind by Jesus “ Christ.”

Reply. How comes This to be a *Third Scheme* concerning the *DEITY*? Wherein does it differ from *Arianism*?

“ The

R. 2

" The FAITH, which we have received from our  
 " Ancestors," (says *Arius*, in his CREED, ...as given  
 in his Epistle to Bishop *Alexander*\* ...) " is this, We  
 " believe in ONE GOD, alone un-begotten, alone  
 " eternal, alone without beginning, alone true,  
 " —the Creator, Ruler, and Governor of all things;—  
 " Who begat the only-begotten GOD, before all  
 " Sempiternal Times;—a perfect Creature of GOD—  
 " and GOD is before him, and above him, as  
 " being His GOD." §—Is there any thing here  
 said, that opposes the belief of ONE GOD su-  
 PREME ALMIGHTY, &c.? Quite the contrary.

But it has been objected, that, the *Arians*  
 call the Son of GOD by the Appellation of God.

It is true; and, so does St. *John* † i. 1. and, so  
 does St. *Paul*, ‡ *Heb.* i. 8. and, surely the *Arians*  
 have a right then to do the same; as I have  
 before observed.

The question surely is not, whether CHRIST is  
 called *God* in SCRIPTURE; for, that is unde-  
 niable; but, in *What Sense* the Word is to be un-  
 derstood.

It

\* See below p. 136.

§ See No. I. of the Appendix to an Enquiry, &c. published  
 as an Eighth Letter to *B. B. Mord.* Apology.

† *Jo.* i. 1. ‡ *Heb.* i. 8.

It cannot be mean'd of the SUPREME GOD  
to be exalted by the SUPREME GOD ; and, the  
words of *Arius* prove that, he had no such  
meaning.

And, not even the *Socinians*, *a few years ago*,  
pretended to cut the knot ; by denying that, he  
is called God in the SCRIPTURE, whatever the  
present *Socinians* may think of it. We are told,  
by the *Socinian Answerer* to *Archbishop Till-*  
*lerton*, in the *Unitarian Tracts*, † That, “ The  
Appellation God being given in HOLY SCRIP-  
TURE to *Moses*, &c. therefore, the Unitarians have  
been willing to grant that, CHRIST may be called  
a God ;” and, if this be true, their FAITH falls  
in with that of the *Arians*.—Again, in “ The first  
Letter of *A Brief History of the Unitarians*, ” ‡ we  
find that, “ because the *Arians* and *Socinians*  
agree in the principal Article, that, there is but  
ONE GOD, or, but ONE, who is GOD ; both  
Parties are called Unitarians ; ” § as may be seen,  
on the part of the *Arians*, in their historian *Cbr. Sandius*, || Eccles. Hist. Lib. I. cap. de *Paulo Samosatena*, and, for the *Socinians*, in the Disputa-  
tions of *Alba*.

We

\* *Heb.* i. 8. † Vol. III. or A Third Collection, p. 11.

‡ P. 12. § See *Unitarian Tracts*, First Collection.

|| *Eccles. Hist.* Lib. I. cap. de *Paulo Samosatena*.

We are also informed, in the *Biographical Dictionary*, \* among other of the Socinian Tenets, that, "They own, that the name of God is given " in HOLY SCRIPTURE to JESUS CHRIST; but con- " tend that it is only a *deputed* Title, which invests " him, however, with an *absolute SOVEREIGNTY* " over all created Beings, and renders him an " object of worship to Men and Angels."

Now, if this be their opinion, the Dispute between them and the *Arians*, is only about words; and, they agree with *Irenaeus* and *Origen*; and, all other *CHRISTIANS*, both *ANCIENT* and *MODERN*, who understand *θεότης*, the *GODHEAD*, to signify *DOMINION*, and not *SUBSTANCE*; and that, *CHRIST* is called *GOD*, on account of his *DOMINION*. † But, to call this only a *deputed* Title, when it confers *True DOMINION*, is absurd. ‡

To the same purpose the *Socinians* speak in the *Unitarian Tracts*. § "I argue, (says the Writer) " that if in any Text of Scripture, Jesus is said  
" to

\* Vol. X. p. 404. Oct. Lond. 1762.

† See *Clarke's Reply to Nelson*, p. 50, 51, 81, 106, 126. ...*CHRIST* is, and is rightly called *True GOD*, (says Dr. *Clarke*) by having *True DIVINITY* and *DOMINION* communicated to him from the *FATHER*." see *ibid* p. 165, &c...

‡ See back p. 33, 34, 35, 36. § Vol. III. ...or *Third Collection*... Tr. vi. p. 34.

"to be God, or a God (—) it is to be understood  
"of that *Godlike Power, Authority, and Glory,*  
"which God his Father hath conferred upon him;—  
"So in \* *Heb. i. 8, 9.* where, in the Words spoken  
"of *Solomon,* † *Psal. xlvi.* he is called *God,* he is  
"said to have a *God above him,* who anointed  
"him. Let them consider, who say the Son is  
"*God in the same Sense as the Father,* how they  
"can clear themselves of Blasphemy.—The Uni-  
"tarians acknowledge and celebrate *One God* the  
"Father, the Trinitarians do so too. But they  
"also acknowledge and celebrate *two other Per-*  
"sons, each of which is *God in the same Sense*  
"as the Father, neither of which is the Father."

Observe, that, the word *Trinitarian* ...as here used...means *Athanafian*. Whereas, the *Arians*, who were also Trinitarians, as we see in the Epistle of *Arius*... to Bishop *Alexander*, and the **CREED** delivered to *Constantine*, believed a *Subordination of HYPOSTASES*, and, did not understand the Word *God*, when applied to the *Son*, to mean the **UN-ORIGINATE and SELF-EXISTENT GOD**; but, his *Son*; whom he calls a **BEGOTTEN GOD**, to distinguish him from the FATHER *o πατορεπατης, o στιχωπατης*, and, the **ANCIENTS** made no Scruple to call the SON *διυτιπος θεος*; but, they did not mean an other **UN-ORIGINATE and UN-BEGOTTEN GOD**.

But

\* *Heb. i. 8, 9.*      † *Psal. xlvi.*

But, This is the common artifice through the Tracts : they confute the *Athanasiens*, or *Pseud Athanasiens*; and, then, palm this upon the World as at Confutation of the Trinitarians in general.\*

The *Socinians* are forward enough to condemn the *Athanasiens*, for understanding the Word God in *Jo. i. 1.* and *Heb. i. 8.* to mean the SUPREME GOD. But, if they deny the Son to be God in every Sense of the Word, the case seems to be, that, the *Athanasiens* misunderstand the SCRIPTURE; and, the *Socinians* contradict it.

It is certain, the Word Unitarian, (as well as the Word Trinitarian) has been used in Two Senses; sometimes to signify the belief of ONE GOD, as opposed to Polytheism; and, sometimes in the *Sabellian* Sense, as the belief of ONE PERSON in ...or of... † the FATHER, SON, and HOLY GHOST, as opposed to the Trinitarians a long while after, ...who believe them to be THREE PERSONS... And, these Different Senses to the Same Word, have, by our disputes, been confounded with one an other; as if the Unitarians and Trinitarians were opposite

Sects,

\* See above p. 77.

† ...rather of the FATHER, SON, and HOLY GHOST.||

Sects (R); which no man, who has read the  
Letter

(R) And, as if they were at all times Opposite Denominations, even when the Terms are used in *Different Senses* and Respects; or rather, as if they could not be used in *Different Respects and Senses*; but, must always be used in the very *Same Sense*, and, of necessity, in full and direct Contradiction to each other: Whereas, on the contrary, from considering the *very Different Senses*, in which these Words actually have been used, it is clearly evident, that, without involving himself in Contradictions, the same Individual, with perfect Consistency, may be a Unitarian in *One Respect*, and therefore, in *One Sense*, and, Use of the Word, and yet, be Trinitarian in *an Other*.—He may believe in *ONE SUPREME GOD over All*; and, therein, be strictly Unitarian; and yet, at the same time, He may believe in *TWO OTHER BEINGS, SUBORDINATE to this SUPREME ONE*, as concerned with Him, in the *ECONOMY of the CHRISTIAN Dispensation*, and, to whom, for that End, is given, by the *ONE SUPREME*, and to *EACH of them respectively*, his proper *Powers and Authority* appropriate and appointed to Him, and, peculiarly adapted to his Office over Men; and, *EACH* of whom, though far *INFERIOR to the SUPREME over All*, is therefore, by the Trinitarians, styled, in *Some Sense*, a *God to us*, as having received such *Powers and Authority*; and, in This Belief, he may be truly and perfectly Trinitarian. And, therefore, that, Unitarians and Trinitarians are absolutely and necessarily Opponent Denominations, and do, at all times, denote Opposite Sects, is a great mistake.

And, if the *SCRIPTURES* do never give the Appellation of God to the *HOLY SPIRIT*, but, only to the *FATHER* and

Letter \* of *Arius* to Bishop *Alexander*, can be  
lieve. (S)

And

the SON ; the reason seems to be that, whatever Power He may have in working Miracles, and, Authority in bearing faithful Testimony, yet, He is not invested with DOMINION, properly so called ; but appears to act, in all things, in Ministerial Subjacency to the FATHER and the SON ; nor ever, that we know of, from himself alone, to do his own Pleasure ; but, always from the FATHER and the SON, by whom he is sent, and, from whom he comes to us.

It will however appear the more excusable, that, this Appellation has sometimes been given to the HOLY SPIRIT, though without Precedent or Exemple from SCRIPTURE for so doing, if we consider that, the SCRIPTURES themselves do sometimes give this Same Appellation to Men ; and, it should seem, on account of Authority, merely ; because, they confer it on Men, with whom there is no proper DOMINION, or, RIGHT, to impose their own Wills and Pleasures ; but only, an Official and Ministerial Authority, to declare, or, to do the Will of Him, to whom alone Supreme DOMINION belongs, (see below p. 156, Note DD.) and, by whose Commission they act.

(S) As, therein he may clearly see that, those, who are Unitarians in One Sense of the Word, may be Trinitarians in an Other ; and, vice versa, those, who, in One Sense, are Trinitarians, in an Other, may be Unitarians.

For, we must not too hastily take it for granted that, the Word TRINITY does always mean TRI-UNITY ; or, a TRINE Deity ; and yet, as sometimes it has been used in This Sense, we cannot well object that, none are properly Trinita-

\* ...See No. I. of an Appendix to an *Inquiry*, &c. published in an Eighth Letter to B. B. Mord. Apology. See an abstract from it below p. 142, Note T.

ap. V. Chap. V. ( 131 )  
n be And, indeed, all men are Unitarians, who agree  
with St. Paul, that, there is ONE GOD and  
Fa-

rians, but those, who hold the FATHER, SON, and HOLY SPIRIT, to be distinctly subsisting Beings; (though all, who hold this, most certainly are so:) For, as the Word itself is altogether barbarous, and, (more especially as importing TRI-UNITY) does not appear to be legitimately derived or compounded from any Primitives whatever, we seem not to have sufficient Data, whence to ascertain, or determine, What is its proper use; or, whereon we may object to any use of it, as improper; seeing that, Possession of Usage, by arbitrary Custom, appears to be the only Foundation or Authority whereon it stands, and, its only Clame, to be in use at all; e.g. as we cannot say that, an *Atbanafan* is not a Trinitarian, though he should deny the FATHER, SON, and HOLY SPIRIT, to be distinct Subsisting Beings, and, should maintain to them a TRI-UNITY; so, on the other hand, neither can we deny that, (if not well aware, how inevitably *Socinianism*, when fully considered, falls into the Doctrine of *Sabellius*,) a *Socinian* may be, and that, the *Arians* surely are Trinitarians, though they do not, either of them, believe in a TRI-UNE GOD.—For, although they be Unitarians, in their belief of ONE SUPREME over All; yet, a *Socinian* may, and the *Arians* must needs be, truely Trinitarian, in believing that, THREE several PERSONS, EACH having Authority with us, are concerted in carrying on the CHRISTIAN Dispensation and Economy, for the Salvation of Mankind; and, EACH of whom is therefore, in MODERN CREDITS, styled GOD, with respect to us, whether properly or not; (for the SCRIPTURES never give that Appellation to the HOLY SPIRIT; nor ever say, that DOMI-

FATHER of All, Who is ABOVE ALL. And, all men are Trinitarians, who believe the FATHER, SON, and HOLY GHOST to be THREE distinct AGENTS.

NION, the strict Foundation of *DIVINITY* or *GODHEAD*, is given, or, belongs to Him; though Moses is said to be "a God to Pharaoh," for the Authority he had with him; (*Exod. vii. 1.*) and (*iv. 16.*) "in stead of GOD" to Aaron. And, These PERSONS, being *ALL THREE conjointly united*, in One and the Same Counsel and Dispensation, for Man's Improvement and Happiness, may, from this respect, be said to be All One; in like manner as, our Blessed Saviour himself says, "I, and, my FATHER are One," (*Job. x. 30.*) and prays, (*Job. xvii. 11.*) "that they," his Apostles, "may be One, as we are," (and *ver. 20, 21.*) "that they," even all his Disciples "may be One, as thou FATHER art in Me, and I in Thee; that, they also may be One in Us."

That, the Word *TRINITY* is not always taken to signify *TRI-UNITY*, we gather from "A Letter of Resolution," &c. published in a Second Collection of *Unitarian Tracts*; in which, the Writer (Dr. Matthew Tindall) argues in p. 10. (2.) "Whereas Trinitarians pretend Traditions derived thro' all the intermediate Ages, and by all the Churches professing Christianity: these Divisions among them plainly demonstrate the contrary. For, if Traditions, how comes it that Trinitarians are in such contrary Tales about them?" — For, may we not more surely argue from hence, that, these Divisions and Contrary Tales do fully prove, that, *No One* precise and definite Meaning can, invariably, be put to the Word *TRINITY*; and, that, sometimes, it has *Some Other Meaning than TRI-UNITY*.

That, it had so in the Opinion of Mr. J. Biddle, whom our

It may perhaps be objected to this, by the *Socinians*, that, the *Athanasians* believe **THREE GODS**; but,

Author, in p. 168, of these Considerations &c. styles an able *Socinian* Writer, is clearly evident, from "A Confession of Faith touching the Holy Trinity according to the Scriptures." (See First Collection of *Unitarian Tracts*,) — Wherein surely, we cannot imagine that, Mr. *Biddle*, a *Socinian*, when he professes to believe a FIRST, SECOND, and THIRD PERSON in the HOLY TRINITY, could, by the word TRINITY, intend TRI-UNITY.

[Mr. *Biddle* however, did not agree with *Socinus*, in denying the PERSONALITY of the HOLY SPIRIT, as may appear from what he says in p. 21. "And these things—supposing the HOLY SPIRIT to be a PERSON,—Yet as some (—) mistake in denying his PERSONALITY, I think good here to confirm it."]

Nay, when, in the CREED, which bears the Name of *Athanasius*, we read, "the Catholic Faith is this, that we worship "One God in Trinity, and Trinity in Unity;" and again, "the Unity in Trinity and Trinity in Unity is to be worshipped." If the word TRINITY in these Passages intend TRI-UNITY, to say that, we worship the TRINITY, meaning the TRI-UNITY, in UNITY, seems to be mere Tautology, without any aim at sense or meaning.

"Arch-Bishop *Tillotson* says, *a Trinity is nothing but Three of any Thing*, Vol. I. Serm. 48. p. 493." Seventh Edit. p. 573. "So a Trinity of Persons is no more than three Persons. And, the Trinity signifies the three Persons." (See above p. 5. Note B.)

That, our Author himself did not understand TRI-UNITY to be necessarily, and, at all times implied in the Word TRI-

but, This they deny; and, we must not take the account of their FAITH from their Adversaries, but from

NITY; or, that, the Trinitarian must needs believe in a TRI-  
UNE BEING, is evident from his Observation made above p.  
127. upon a passage cited from the IIId. Vol. or, Third Col-  
lection of *Unitarian Tracts*. And, before this, was sufficiently  
clear, from his Apology of B. B. Mord. (Let. I. p. 42. Qu.  
Oct. p. 78. see also *Ibid*, Illustrations p. 91. Qu., Oct. p. 166.)  
Also, from what he farther observes (in page 45. Qu., Oct. 84.)  
that, "in the Second Collection of *Unitarian Tracts*, mention  
is made of Forty Particulars; in which the Orthodox differ  
from one another." And, of the "Five different TRINI-  
TIES," which, Bishop Stillingfleet tells us, "the Enemies  
of the Trinity have mentioned," (see *Ibid* p. 45. Qu., Oct.  
p. 84.) which he enumerates," and, our Author cites, in his  
Notes and Illustrations (see Note xxi. p. 120. Qu., Oct. p.  
213.) as "mentioned by Bishop Stillingfleet from the *Uni-  
tarian Tracts*," the Aristotelian alone seems to be a TRI-  
UNITY, or, the Belief of a TRI-UNE Deity: For the TRI-  
NITY of the Mobile, is no explicit or intelligible Belief of  
any thing whatever. It is therefore next to impossible that,  
our Author could conceive the Word TRINITY to have No  
Other Meaning, than that of TRI-UNITY.

And, whether properly, or improperly, it is evident that,  
in Fact, it has been used, frequently, in various Other Senses;  
and that, it does not of necessity imply any more, than a Con-  
nection, (altogether indefinite) of Three united together, in  
some sort or other: as does the Word Trio, or even the Word  
Triumvirate; which last, though it imply What Beings the  
Union is between, yet, does no specify or determine wherein  
that, Connection or Union may consist, or, of What Kind  
it be.

from themselves ; and, the Writer last quoted, is more candid.

Now it is true, that, they believed the FATHER to be GOD, the SON GOD, and the HOLY GHOST GOD ; whence their Adversaries conclude that, they believe a TRINITY of GODS ; but, they deny this, and declare, that, EACH of These is the Same GOD, agreeably to the MODERN CREEDS.

And, if the Socinians answer, that, such a Doctrine is absurd ; the Athanafians will reply, that, it is no more absurd to believe the FATHER, SON, and HOLY GHOST to be ONE and the Same GOD, as they, the Athanafians, profess ; than to believe they are ONE and the Same PERSON, as the Socinians

In fine, that, the Word TRINITY is not always understood to signify TRI-UNITY, is clearly evident from hence, that, this very Doctrine of a TRI-UNITY, constituted, by a mutual in-being, or, circum-inception, and, by an EMPERICHORESIS to conjoin the THREE PERSONS together, as also the EMPERICHORESIS, by which they are said to be conjoined, has been invented, by the Athanafians and Pseudo-Athanafians, for no other reason, than to avoid, as well the Imputation of believing, as the Belief itself of a TRINITY, of THREE GODS distinct from each other, i. e. as they mis-understand the Words GOD and TRINITY, THREE, distinctly subsisting, Beings, EACH SUPREME, yet, ALL coequal.

cians suppose.\* (T) But, whether the notion be absurd, or not, it is not my present business to consider; but merely, whether the Athanasian believe THREE GODS, which, it is plain, they did not; by their inventing an EMPERICHORESIS to join the THREE HYPOSTASES together, merely to prevent ... and avoid... such a belief.

Neither could the Word Unitarian be used in the CHURCH, in opposition to the Trinitarian Opinion of THREE HYPOSTASES (whether equal or unequal, whether joined together or not)—till the belief of THREE HYPOSTASES or di-

\* But see below in p. 152, the Citation made from Dr. Clarke's Reply to Mr. R. Nelson.

(T) If it be objected that, the Socinians do not say, the FATHER, SON, and HOLY GHOST are ONE and the Same PERSON: It may suffice to refer the Reader to the 8th and last Number in the Third Collection of Unitarian (or, more truly and properly, Socinian) Tracts, intitled, "A Discourse concerning the Nominal and Real Trinitarians," which appears to be by a Socinian Writer. (by the Rev. Mr. Stephen Nye, Rector of Hormead, in Hertfordshire) In which he will see that, the Socinians do but nominally, in Words only, admit the Phrase of THREE PERSONS, whilst, in reality, they refer all AGENCY, and all efficient Operation to ONE alone, acting under THREE several CHARACTERS, of FATHER, SON, and HOLY GHOST, or, as Creator, Redeemer, and Sanctifier.

vine PERSONS, ...or subsisting AGENTS... was established, which was not till the year 381.\*

At the Council of *Nice*, it was not determined that, the HOLY GHOST was an *HYPOSTASES*, much less that, he was a GOD.† They had not, in express terms, defined any thing concerning his *DIVINITY*, during the First Four Ages nearly.‡ And, the Word *TRINITY* could not be understood to mean *THREE GODS*, till the HOLY GHOST was supposed to be *ONE* of them; and this was denied, by the *Pneumatomachi*, who were the most powerful party in the CHURCH.—Accordingly, we find it objected to the Christians, in *Laetantius*, not that, they believed *THREE GODS*, but, only ...that, they believed... *TWO*; and in *Pliny's Letter to Trajan*, that, they worshipped CHRIST as a God. Neither is the HOLY GHOST spoken of, as God, in the *NICENE CREED*. The *Athanafian TRINITY* could not, therefore, be established in the CHURCH, till ...after... that time, 381: nor the *Socinian Sense* of the word *Unitarian* be understood, as opposed to it.

But,

\* *Ben Mord. Let. I.* p. 29. *Qu.. Oct.* p. 55.

† *Ibid.* p. 106. *Qu.. Oct.* p. 191.

‡ *Ibid.* p. 107. *Qu.. Oct.* p. 191.

But, if the *Socinians* imagine, upon this account, (*viz.* because the word Trinitarian was not sooner used in the CHURCH) that, the *Socinian FAITH of ONE only*, was Prior to the Belief of a FATHER, a SON, and a HOLY GHOST, they mistake; for, the FAITH, as laid down in the NEW TESTAMENT, was Trinitarian, from the Beginning; long before either the EQUALITY of the THREE PERSONS, or the *Sabellian Heresy* were thought of, and it still continues there:—The Doctrine of the CHURCH is variable; but, the Doctrine of the SCRIPTURE is unchangeable, the Same yesterday, to day, and for ever. And hence are the Truths to be searched for, which are to be our Guides; and not from the Doctrines of particular Men or Sects,

Accordingly, in the First Ages of the CHRISTIAN CHURCH, the Christians believed in GOD the FATHER ALMIGHTY, as it is expressed in the APOSTLES CREED, and in JESUS CHRIST his only SON, our LORD; and there was no mention of TWO GODS; or any difficulty in believing that, the Whole CHRIST suffered and died, which is absolutely inconsistent with the SUPREMACY of the SON, and the CONSUBSTANTIALITY. And, This FAITH continued till the rise of the

*Sabellian*

Sabellian Heresy; which consisted in the Belief of One Singular *ESSENCE*, to the FATHER and the SON, and was invented to answer an objection, that, the Christians believed *TWO GODS*.

And, here a Previous Question unavoidably obtrudes itself, *viz.* How it came to pass that, this Charge against the Christians first began. And, if we examine the question fairly, it will appear that, it arose from the *unguarded Manner*, in which the Fathers began very early to speak of CHRIST, as GOD: which was explained, and understood by many, in a Sense in every respect EQUAL to the FATHER: Thus, in the Epistles of Ignatius to Smyrna and Ephesus, the SON is called GOD; and Bishop Bull quotes Clement, as teaching that, we are to call CHRIST, GOD; and to think of him, as a GOD; and Justin speaks in the same style. And we find, by Arius' Epistle to Bishop Alexander, that, they considered him as CO-ETERNAL with the FATHER, or, CO-INGENIT [UN-BEGOTTEN together] with the FATHER,—and, in his Letter to Eusebius, he objects to the notion, ...held by Bishop Alexander..., that, "the SON co-exists with the FATHER in an un-begotten manner, and that, GOD is always, the SON always."—"We suffer persecution, because

“ we have said the SON hath a Beginning; but GOD  
 “ hath no Beginning;”\* and Bishop Bull speaks in  
 “ the same way, ...and argues as if the SON were  
 “ in every respect, EQUAL to the FATHER... He  
 “ that is truly and properly GOD, and begotten  
 “ of the SUBSTANCE of GOD, must necessarily  
 “ have All Things proper to GOD, must be In-  
 “ finite, Immense, Eternal, Almighty, Uncreate,  
 “ Immutable, and have the other Properties, with-  
 “ out which there can be no true DIVINITY;†  
 which plainly accounts for the Accusation, that,  
 the Christians believed TWO GODS. And yet,  
 the same Bishop Bull gives it as his own Opinion,  
 and quotes from the ANCIENT Fathers, both  
 before and after the Nicene Council: *Voces ipsæ  
 FILLII et GENERATIONIS* quibus iidem  
 utuntur passim, primo suo conceptu innuunt SUB-  
 ORDINATIONEM FILLII ad PATREM ge-  
 nérantem &c, p. 252.‡

Let

\*...See B.B. *Mord.* Let. I. p. 21. Oct.. Qu. p. 39. also Appendix, No. II. to Let. VIII. p. 119, 120. Qu. Oct. p. 11, 1167, 1168.

† On the *Nicene Faith*, Sect. III. ch. i. Eng. p. 319.

‡ ...These Phrases of SON and GENERATION, which these (fathers) make use of every where, in their Primary Acceptation, imply a SUBORDINATION of the SON to the FATHER, who begets... .

Let us now see in what manner this Accusation was answered.

1.... And, in the first place, by the *Sabellians*. These allowed the high style, in which the SON of GOD was at that time spoken of in the CHURCH, as EQUAL to the FATHER, and SUPREME over All, and had, therefore, no other way to avoid the Accusation; but by denying the PERSONALITY of the Son with *Paulus Samosatenus*, and declaring that, the SON was not a SECOND PERSON; but the very Same PERSON with the FATHER; and, consequently, was not a SECOND GOD; but the Same ONE SUPREME SELF-EXISTENT GOD. And, for this heresy, Paul ...of Samosata... was condemned at *Antioch*, by the Eighty Fathers, about sixty years before the Council of *Nice*.

2. On the other hand, the *Antinicenes* in general answered the Objection, not by denying the PERSONALITY of the SON; but his SUPREMACY; they argued that, GOD is the Head of the SON, and, if there is but One Principle or Head, how can there be TWO GODS? So says *Eusebius*, and *Athanafius* himself argues in the same manner, "οντες δι μιαν αρχην και επιτα τυπον εν Θεος. But One Principle, and therefore, but ONE GOD." *Orat. 5.\**

3. But,

\* *Athan. com. Ar. Orat. 4. p. 467. Cud. 599. see B. B. Mord. Let. I. p. 115. Qn.. Oct. 205.*

3. But, the Council of Nice gave a very different Answer. They say that, CHRIST being the Son of GOD, which they understood literally, he must be of the same kind of *Metaphysical SUBSTANCE* with the FATHER; \* and generated out of his Bowels; and, though a Distinct PERSON from the FATHER, yet, being joined to him by a PARICHO-RESIS, he must be the Same ONE GOD; † The words of Athanasius himself are these, ο λόγος ο εν καρδίᾳ τοῦ πατρὸς ναὶ εἰν γαστρὶ γενέσθαι, the WORD, which came forth from the Heart [of GOD,] and was begotten from his Bowels. ‡

Many Sects were startled at this, as well they might be; And Arius, in his Letter to Eusebius, Bishop of Nicomedia, says, These “Impieties we “cannot bear, though the Hereticks should threaten us with ten thousand deaths.” § “GOD is “before him, and ABOVE him, as being His God; “and He (GOD) was before him, because, CHRIST “came forth from Him. But, if we understand “these, and the like expressions, I came, or I come “from

\* Ben. Mord. Let. I. p. 21. Qu.. Oct. p. 40.

† See Ben Mord. Let. I. p. 32. Qu.. Oct. p. 60.

‡ Op. Tom. I. p. 539. Ben Mord. Let. VIII. ch. vii. p. 72. Qu.. Oct. 1082.

§ See Appendix, No. II. to an VIIIth Let. in continuation of B. B. Mord. Apology, p. 120. Qu.. Oct. 1168.

from the Bowels of the FATHER, as a part of  
the HOMOOUSION,...*CONSUBSTANTIALITY*...,  
or an *Emission*, or *Production*, as some do; the  
FATHER must be compounded, divisible, and  
mutable, and even, \* according to them, cor-  
poreal: So that, as far as in them lies, GOD,  
who is without Body, will be liable to all the  
Accidents of Body." And, *Origen* speaks in  
the same manner, before *Arius* was born, viz.  
that, the SON cannot be *out of* the FATHER'S  
*SUBSTANCE*, without a Diminution of the Pa-  
ternal *ESSENCE*.†

Accordingly, Bishop *Crofts*, Author of the  
Naked Truth, observes that, the addition of *CON-*  
*SUBSTANTIALITY*, to the *CREED* drawn up by  
*Eusebius*, "was the great cause of the Turks Con-  
quests and Triumphs over Christendom. The  
*Arians*, which were once the Major part of Christ-  
endom, chusing rather to turn *Turks*,‡ than to  
believe the GOD of the Universe was Capable  
of Sufferings and Death. And the only way the  
*Athanasians* have to avoid the force of this ob-  
jection of the *Arians*, is, by closing with the *So-*  
*cinians*,

\* See Appendix, No. I. to an VIIIth Let, in continuation  
of *B. B. Mord. Apology*, p. 118. Qu., Q&t, p. 1165.

† Com. on *John*, 306.

† Naked Truth, Part the Second, p. 16.

*cinians*, and declaring that, the Person, which suffered, suffered only *as a MAN*, and was ~~your adorer~~  
and, consequently, contradict their own Belief, that he was *out of the SUBSTANCE of the FATHER*.

But to return,\* after *Arius* has established his Belief of the FATHER's SUPREMACY over All, he adds, in the same Epistle, "Wherfore there are THREE HYPOSTASES, the FATHER, the SON, and the HOLY GHOST." And here we see how the *Arians* understood the UNITY of GOD; and, at the same time, a TRINITY, ...by the adjunction... of SUBORDINATE PERSONS; (U) and how they answered the Objection of TWO GODS, and steer'd clear of the Errors of the *Arianosians* and *Socinians* at the same time.

For they understood the GENERATION of the SON to be Figurative, as it shold be ...understood... through the whole SCRIPTURE; as I have proved in *Ben Mord.*† And so it was understood by the ANCIENTS, who considered begot-

ten

...\* viz. from this Previous Question, see p. 139...

† *Ben Mord.* Let. VIII. ch. xiii.

(U) A TRINITY OF SUBORDINATE PERSONS is clearly an inadvertency, since our Author before observed that, *Arius* had established his Belief of the FATHER'S SUPREMACY over All." see above p. 143.

ten and *made* as meaning the Same thing, and a created Being to be capable of the Same Perfections as a *begotten* One. (W)

And it is on Account of the Disagreement of the most ANCIENT Fathers with the NICENE FAITH,  
that

(W) Or, perhaps, the ANCIENTS considered even *created* and *begotten* as meaning the Same thing, and a *Begotten* Being to be a *created* Being; for Arius thus expresses himself in his Epistle to Alexander Bishop of Alexandria:

"We believe ONE GOD, alone UN-BEGOTTEN, alone eternal, alone without beginning,—unmoved and immutable;—Who *begat* the ONLY-BEGOTTEN GOD, before all sempiternal times (*sempiterna tempora*);—Nor in such a manner, as that, when he had *existed* before, he was *begotten* afterwards; and was then *created* into a Son:—But the Son, being *begotten* before Time, and *created* and *made* before Ages, did not *exist* before he was *begotten*: but, being *begotten* without Time and before All things, he is alone produced by the FATHER alone." (See Appendix, No. I. to the VIIIth Letter, published as a Continuation of *B. B. Mord. Apology*, p. 117. Qu. Oct. p. 1163.)

And again, in his Epistle to Eusebius, Bishop of Nicomedia, "We profess—that, the Son is not un-begotten, nor a Part of the UN-BEGOTTEN; that, he did not *exist* of, or from any Subject; [any thing before existing, as the Subject out of which he was made,] but by Will and Design, before Times and Ages;—and was not before he was *begotten* or *created*, defined or made, for he was not un-begotten." (See *ibid.* Appendix, No. II. p. 120. Qu. Oct. p. 1168.)

that *Petavius* considers them all, as having corrupted the Purity of the CHRISTIAN FAITH, as does also Cardinal *Perron*; and *Gelasius* condemns their Writings, viz. *Hermas*, *Clemens Alexandrinus*, *Tertullian*, *Julius Africanus*, *Origen*, *Cyprian*, &c.

But certainly, if we are to be guided by TRADITION, we ought to follow those that are most ANCIENT, and nearest the Fountain Head; and these All favour the Principles of the *Arians*, or rather, these are the Doctrines, which the *Arians* follow; as *Arius* himself declares; and, we are told, by *Zonaras*, “that, *Arius* did not scruple to call “the WORD a Creature, and of an Other Nature, “and not co-ETERNAL with the FATHER; but “that, *Arius* was not the Author of this Sect, “but *Origen*.<sup>\*</sup> And, *Petavius* observes that, “the TRINITY of the *Arians*, and not that of the “Homooousians, was the FAITH.”<sup>†</sup>

As to the ANTIQUITY of the *Sabellian* and *Socinian* Doctrine of One Singular HYPOSTASIS,

it

\* *Jo. Zon. Tom. III. Annal. see Sand. Enuc. Hist. Lib. I. p. 231.*

† ...*Sandius* says, “I think it impossible but that the Conclusion infallibly following from the Premises stated, must have persuaded *Petavius*.<sup>†</sup> His words are these, “impossibile duco, quin Petavio persuasa fuerit conclusio ex his præmissis infallibiliter sequens, scil. TRINITATEM] Arianorum esse Articulum FIDEI, non TRINITATEM opusaciorum.” *Sand. Enuc. Hist. Eccl. Lib. I. p. 232, 233...*

it plainly appears to be a more ANCIENT Heresy, than that of the *Athanasiens*; and to have given the first hint of the HOMOOUSIAN, in the opinion of *Paulus Samosatenus*, who held the FATHER and SON to be One and the Same ESSENCE; to which, the *Athanasiens* afterwards added the HOLY GHOST; for, it is undeniable that, the Opinion of *Paulus Samosatenus* was condemned at Antioch, by the Eighty Fathers, fifty or sixty years before the Council of *Nice*; and we are told, by *Theodore*, that, the NICENE Form of FAITH was invented, to ruin the FAITH of the *Arians*.\* See also to the same purpose, *Soc.* ii. 39. *Sozom.* iv. 17.

And here we may observe that, when a Heresy is once admitted, the CHURCH hardly ever recovers its primitive Purity, but something of the old leaven still remains. This was the case of the *Sabellian* Heresy, in believing the FATHER and the SON to be the Same SUPREME GOD. It was Introductory, some years after, to the Belief that, the FATHER, SON, and HOLY GHOST were ALL THREE of them the ONE Same SUPREME GOD: which run them into all the Difficulties, which arose from explaining how the SUPREME GOD could Suffer; and how the SON could Suffer, and not the FATHER or the HOLY GHOST.

It

Lib. II. cap. 18.

U 2

But to return :

It must therefore plainly appear that, the FAITH of the Eighty Fathers, by whom *Paulus* was condemned, was Prior to the Heresies both of the *Sabellians* and *Athanasiens*. And indeed, *Athanasius* himself says that, “the Eighty Fathers, “ who condemned *Paulus Samosatenus*, affirmed “ expressly that, the SON is not of the Same ES-“ SENCE with the FATHER;” and we are told, by *Hilary*, that, “ they rejected the CONSUBSTAN-“ TIALITY.\* And, What then could their FAITH be, but the Same which, *Arius* declares, in his Letter to Bishop *Alexander*, that, “ he received “ from his Ancestors ; and which had been pub-“ licly preached in the CHURCH, by *Alexander* him-“ self ; † and which, he (*Arius*) declares, in the “ CREED delivered to *Constantine*, that, he received “ from the Holy GOSPELS, as the whole Catholick “ CHURCH and the SCRIPURES teach us.” ‡

So then, if we would know the True Genuine FAITH of the CHURCH, we must go higher than the Doctrine of CONSUBSTANTIALITY of the FATHER and SON ; as believed by the *Sabellians*, or of the FATHER, SON, and HOLY GHOST, as believed

\* *Ben. Mord.* Let. I. p. 31. Qu., Oct. p. 58, 59.

† See Appendix, No. I. to an VIIIth Let. in continuation of *B. B. Mord.* *Apology*, p. 117, 118. Qu., Oct. p. 1163, 1164.

‡ *Ibid* No. III. p. 122, Qu., Oct. p. 1171.

believed by the *Albanians*; in short, to the same that was held by the *Platonists*, who supposed a *Subordination* and *Dependency* of the *Second* and *Third HYPOSTASIS* upon the *First*; and This was not only the Belief of *Justin Martyr*; but of *Clemens Alex. Origen*, and others of the *Alexanian Schole*; and was maintained, by the Generality of the Christian Doctors, for the First Three Hundred years after the *APOSTLES* time; as *Athenagoras*, *Tertullian*, *Gregory Thaumaturgus*, *Diony-  
sus Alexandrinus*, *Lactantius*, and many others; and therefore, till That time, the generality of the Christian Fathers represent the Platonic Philosophy, as really the same with the *CHRISTIAN*; or so near it, that, they chiefly differed in Circumstances and Manner of Expression." \*

But when the *Homoousian* was established, and the Subject of dispute was changed, from the Heresy of the *Sabellians*, to that of the *Albanians*, the prevailing Party, under the name of *Orthodox*, began to look upon all men as Anti-trinitarian, who believed a *TRINITY ...comprehensive...* of *Subordinate HYPOSTASES*, and scouted all others "than themselves... under the name of *Arians* and *Hereticks*.

\* See *Cudworth*, p. 621. cited in *B. B. Mord. Let. I. p. 30.*  
*Qu. Oct. p. 57.*

*Hereticks.* So that, all other disputes seemed to be forgotten.

And this strange piece of Sophistry still continues, and the MODERN CREEDS are so formed, that, it appears to be a Heresy to acknowledge “ONE GOD and FATHER of All, who is ABOVE ALL, ~~whom nothing is above~~”\* “ONE GOD and FATHER, of whom are All things,”† for fear of *Arianism*.

And, upon this Mistake, some of our most eminent Divines have been considered, not only as Favourers of the *Arians*, but as Anti-trinitarians at the same time, merely because they believed the SUPREMACY of the FATHER ; such as *Erasmus*, *Episcopius*, *Chillingworth*, ...and... *Sandius*, who declares himself to be no *Arian* ; and tells us that, all ANTIQUITY was *Arian* ;‡ and Cardinal *Perron* taxes *Eusebius*, *Irenaeus*, *Tertullian*, with the same Heresy ; and says, of all the Fathers before the Council of Nice, that, the *Arians* would be gladly tried by them. And it is upon the same Mistake that, we are told that, Sir *Isaac Newton* was not a Trinitarian ; and yet, Sir *Isaac Newton* did not deny the PERSONALITY of the SON and HOLY GHOST, any more than *Arius*. In short, they were All of them both Unitarians and Trinitarians ;

\* Ep. vi. 6.

† 1 Cor. viii. 6.

‡ Sand. Enuc. Eccles. Hist. L. II. p. 78. L. III. p. 15.

arians; but not in the MODERN Sense of the Words; but in the True and Proper Sense. They believed ONE GOD SUPREME, and THREE HYPOSTASES or PERSONAL AGENTS, the FATHER, Son, and HOLY GHOST, ...to be concerned in the CHRISTIAN Dispensation and Economy... But they had too much Knowledge of the SCRIPTURE, to rank themselves under any particular Sect or Hierarchy; they were SCRIPTURARIANS; and knew no Title more honourable, than that of CHRISTIANS, nor any Rule of FAITH but the BIBLE; and Farther, as to the particular Doctrine of the SUPREMACY, which was held by these great Men, it was the FAITH of the Patriarchs before CHRISTIANITY, and coeval with the First Man, and capable of the strictest Demonstration.

The Truth of these remarks will appear plainly, upon examining into the Reasons, which the Socinians give us in the Unitarian Tracts, for looking upon Episcopius as an Arian, and comparing them with SCRIPTURE.♦

1st. They tell us that, *Episcopius asserts* “the FATHER to be first in Order, (*i. e. Time*) in Dignity and Power.”

Reply.

\* *Brief Hist.* p. 12, 13. see *Episcop. Theol. Institut.* L. IV.  
“ 32, 33, 34.

Reply. It is granted; and what says St. *Paul*? *Eph.* iv. 6. He says the very same thing, “there is ONE GOD and FATHER of All, who is ABOVE ALL.”\*

2dly. *Episcopius* says, “Three equal Persons in God or in the Godhead, make Three Gods.”

...Reply... And what says St. *Paul*? He admits the EXISTENCE of THREE PERSONS; and says “Now there are Diversities of Gifts; but the Same SPIRIT; and Differences of Administrations; but the Same LORD; and there are Diversities of Operations; but the Same GOD, which worketh all in all.”—And he denies the EQUALITY in the words just mentioned, that the GOD and FATHER of All, is ABOVE ALL.

3dly. We are told that, *Episcopius* “denies That the Lord Christ is the Son of God by substantial Generation from the Father’s Substance.”

• Reply... And, can a single Text of SCRIPTURE be produced, in proof of such a notion, that is not figurative? Not one. See *Phil.* 10.† On the contrary, *Jerom* honestly owns “that, the APOSTLES themselves were not such Proficients as to understand

\* *Eph.* iv. 6.

† *Phil.* ii. 10.

derstand the *Eternal GENERATION* of the Son from the FATHER's *SUBSTANCE*.\*\* And, what is much more to the Purpose, the HOLY GHOST declares that CHRIST should be ~~wise~~, Capable of Suffering; but, the *Impassible SUBSTANCE* of the FATHER is not so...†...—

It does not appear then, from any of these reasons, that, the FAITH of Episcopius, or any of These great men, was Different from that of St. Paul: whether we call it *Arianism* or Orthodoxy, or Genuine CHRISTIANITY.

It must be allowed, as we are told by Plateolus, that, the *Arians* admitted only the holy SCRIP-  
TURE; rejecting the learned and holy Interpreters; and, it is probable, our most learned Divines have  
acted in the same manner with regard to the SU-  
PREMACY of the FATHER. And hence it came  
to pass, that, the *Arians* were said to be so nume-  
rous, as to possess, in a manner, the extent of the  
whole World; and to exceed the True Be-

\* Patrick's Witnesses, Part I. p. 12. ...where the Words  
are "the Eternal GENERATION of our LORD JESUS from  
the ESSENCE of the FATHER." ...

<sup>†</sup> Ben Mord. Apol. Let. VIII. ...ch. ii. p. 10. Qu., Oeis  
P. 970...

lievers, “as the Sands of the Sea do the Stars  
“ Heaven.” \*

As, the Absurdity, of confining the Word Unitarian to the *Sabellians* and *Socinians*, must appear from what is already said; So, the Absurdity, extending the Word *Arian* to the FAITH of *Epicopius*, &c, ...merely because he asserted the *SUPERORDINATION* of the Son to the FATHER, and denied his *Literal GENERATION* from the FATHER’s *SUBSTANCE or ESSENCE*., is no less manifest; for then, the *Socinians* themselves must be *Arians*, by the same Rule: For, they assert the *SUPREMACY*, and deny a *TRINITY of Co-equal*, and the *Literal GENERATION* of the Son from the FATHER’s *SUBSTANCE*.—But, the true and most material Difference, between Them and the *Arians*, is that, the *Arians* believe the *THREE PERSONS* to be *THREE Distinct Agents*, and the *Socinians* believe they are *ALL ONE* and the Same;† upon which Account Dr. Samuel Clark ranks them with the *Sabellians*.

“ It is with great Violence to the Text of Job i. i. and to the whole Scope of the GOSPEL that the *Sabellian* and some *Socinian* Writers (whose Notions, tho’ seemingly most contrary, yet

\* Ben Mord. Apol. Let. VIII. ch. iv. ...p. 31. Qu. Oe 1007. from *Au'stine's Epist. ad Vincent...*

† See above p. 36. Note T.

in reality amount in the End to the same thing) expound this Passage of [the ~~any~~ ~~and~~ ~~other~~] the *In-*  
*ternal* [word or] Reason or Wisdom of God: In the beginning was REASON and REASON was with God, &c. As if the PERSON, who came to be incarnate for us, and to die for our Sins; was nothing but an Attribute of the FATHER, without any real and proper Being."\*

Now, as I firmly believe the Conversion, both of Jews and Mahomedans, will be brought about, in time; by the common Principle of ONE SUPREME over All; it seems to me that, the Aramaean Notions of THREE SUPREMES, and the Socian Opinion of No real PERSONALITY to the SON and HOLY GHOST, will both of them vanish, as if they had never been; upon the return of the ANCIENT Doctrine, that, the SON and HOLY GHOST are INFERIOR to the FATHER, and Capable of Local Motion. And these Principles being firmly believed, both by Jews and Mahomedans, are clear already of the most important objections, which appear against the Christian Errors.†

The

...\* Dr. S. Clarke's Script. Doct. First Edit. p. 85, 293.  
188, 289, &c...

...† Errors of Christians meaning, not Errors imputable to Genuine CHRISTIANITY itself; but the Corruptions, wherewith Christians have corrupted it, in almost every Age and Sect.;

...The Doctrine of Mahomed considered with respect to  
the SUPREMACY of the FATHER, and  
the FILIATION of JESUS CHRIST.

I have therefore carefully considered the Doctrine of Mahomed in respect of the Capital Principle of the KORAN, in which he is charged with Blasphemy, by Bishop Pearson; because it does not allow that GOD hath a SON, Who is His EQUAL.

The Bishop's words are these, "It was the chief design of Mabomet to deny this truth, (that God always had a Son) because he knew it was not otherwise possible to prefer himself before our Saviour." And again, "He [Mabomet] frequently inculcates that Blasphemy in his Alcoran, that God hath no such [eternal] Son, nor any equal with him." I shall make some observations upon this, and shew it to be rash, and indefensible.

And 1st. The Bishop says, "it was the Chief Design of Mabomet to deny this truth, that GOD always had a SON, (because it was not otherwise possible to prefer himself before our SAVIOUR,"

But, how did he ...[Bishop Pearson]... know that, it was the Impostor's Design? He never declared it

\* On the Creed, Art. II. His only SON, 136.

to be so : nor is it probable.—Do our Divines think that, they have a right to charge the Mahomedans with what accusations they please, whether true or false? Do they imagine the way to convert them is, by making them more their enemies than they are ; or making them appear to differ from us more than they really do ? St. Paul, at Athens, used a different method. He availed himself of the “*Inscription To the unknown GOD.*”\* And, If we were sincere in our prayers for their Conversion, We should rather avail ourselves of all the passages in the KORAN, which favour our Opinions ; at least, the Principles of common justice and probity should prevent us from laying to their charge, things, which they know not. *videlicet* of falsehood.

“ One Prophet,” (says the Bishop) “ may be greater than an other, and Mahomet might persuade his credulous Disciples that he was greater than any of the Sons of Men.” †

But Mahomed never once declares, Himself to be “ greater, than any of the Sons of Men.” On the contrary, he has told us that, our Saviour healed him, that had been blind from his Birth ; and the leper ; and did bring forth the dead from

\* *Ad. xvii. 23.*

† *On the Creed, Art. II. His only Son,* p. 136.

their graves ; by the permission of GOD ; \* KORAN, ch. v. p. 97. which he himself never pretended to do.

It is plane, to me, that, when GOD ALMIGHTY permitted the Errors of Mahomed, he set boundaries to them ; and did, at the same time, admit of such Truths, as should serve to purify the CHRISTIAN CHURCH, and bring them to the Same FAITH, which was reveled to the Patriarchs ; but All CHURCHES have fince been corrupted.

I allow that, This Doctrine, which the Bishop calls Blasphemy, is strenuously insisted on, in the KORAN ; and is looked upon, as to its importance, as equal to the Third Part of the Whole KORAN, in the last Chapter but two ; † the words of which are these ; "say, GOD is GOD ; the ETERNAL GOD ; " he begetteth not, neither is he begotten ; and there "is not any one Like unto him." But why must this be Blasphemy, rather than the Decree of the Fourth Council of *Lateran*, that GOD is, "quædam summa res, nec genita, nec generans, nec procedens." —

\* Sale's Koran, ch. v. p. 97. ... "God shall say, O Jesus Son of MARY, remember my favour towards thee——when I strengthened thee with the holy Spirit——and thou didst heal one blind from his birth ; and the leper, by my permission ; and when thou didst bring forth the dead from their graves, by my permission." ...

... † Ibid, ch. cxii. p. 507...

In short, it is the First Principle of NATURAL RELIGION ~~on the Basis of~~; ...that, GOD is ONE.... The Romanists may tell us of the Mother of GOD, and call her the Queen of Heavens, but which are the most blasphemous in this respect, the Christians or the Mahomedans.

I shall now proceed to consider the Point itself, upon which the Mahomedans were called Blasphemers.

It is, because it is affirmed that, the GOD of the Universe *has No EQUAL*; and, *does not beget Children*.

The 1st of these Assertions falls in with the most ANCIENT of the CHRISTIAN CREEDS; and the Words of SCRIPTURE, that, ONE GOD the FATHER of All is ABOVE ALL.

And as to the 2d Assertion, that, "it becometh not GOD to get Children," KORAN, Ch. xix. \* "they have falsely attributed to him Sons and Daughters," Ch. vi. p. 109.† it is plainly meant, by a Generation Similar to the Generation of Mankind; as appears by the Reason, which is given, Ch. vi. "How should he have Issue, since  
" he

\* Koran, ch. xix. p. 255. † Ibid. ch. vi. p. 109.

" he has no Consort." Whereas, the Impostor made no scruple to allow that, he was *begotten by the Immediate POWER of GOD*; or by the ANGEL GABRIEL, p. 250. \* which is the very reason given by St. Luke, why he was to be called the SON of GOD. " The HOLY GHOST shall come upon thee, &c. therefore, that holy thing, which shall be born of thee, shall be called the SON of GOD." †

And the learned and canded Meric Casaubon very justly observes, after mentioning the High Titles

\* *Ibid.* p. 250. ... " And remember in the book of the KERAN the Story of MARY; —— we sent our Spirit GABRIEL unto her, —— She said, I fly for refuge unto the mercifull GOD, —— He answered, Verily I am the Messenger of thy LORD, and am sent to give thee a holy son. She said, How shall I have a Son, seeing a man hath not touched me, and I am no harlot? GABRIEL replied, so shall it be: thy Lord saith, This is easy with me; and we will perform it, that we may ordain him for a sign unto men, and a mercy from us: for it is a thing which is decreed. Wherefore she conceived him:

P. 251. ... It is not meet for GOD that he should have any son: GOD forbid! When he decreeth a thing, he only faith unto it, Be; and it is. And verily GOD is my LORD, and your LORD; wherefore serve him: this is the right way. Yet the sectaries differ among themselves concerning JESUS: but woe unto those who are unbelievers, because of their appearance at the great day." ...

† *Luke* i. 35.

given to CHRIST in the KORAN, such as, "VERA  
"BVM, SPIRITUM, and ASTHAM DEI;" they "ac-  
knowledge enough of CHRIST, to make him, in  
point of Reason or rational Consequence, in very  
deed, the Son of GOD, begotten of GOD (in a  
mysterious incomprehensible way : ) and born of  
the Virgin Mary :" \* tho' not generated after the  
manner of men ; and I will add, tho' not a Part of  
GOD, as supposed by Tertullian; nor out of the SUB-  
STANCE of GOD, GOD as supposed by the Atba-  
nians, † in Contradiction to his Immutability and In-  
divisibility. And that, he [Mohammed] had no  
Design to blaspheme, in these assertions, appears  
plainly from what is said in the xlivi Chapter of the  
KORAN, at the End, "If the Merciful had a Son,  
"verily I would be the first that would worship him."

But nothing will satisfy the Bishop, except a Lite-  
ral GENERATION, or Communication of SUB-  
STANCE ; a Notion, which appears to the Moham-  
medans, as it did to Arius, and before him to Origen,  
and does now to many learned Christians, as more a-  
greeable to the Principles of an Anthropomorphite,  
or a Material and Corporeal God, than to the pure  
notions of an Un-changeable and In-divisible SPirit,

\* Casaubon of Credulity and Incredulity, p. 86.

† See back p. 141, 142, 143.

But I have already examined this Opinion, in all the Lights in which it has been represented, by either ANCIENTS or MODERNS, in “*Ben Mordecai's Apology...*”\* And observed, in my “Thoughts on the Nature of the Grand Apostacy,”† that “*Irenæus* laments that, the *Gnosticks* and *Valentinians* did, by their Craft and Subtlety, draw away those from the TRUTH, who did not keep a Firm FAITH in ONE GOD the FATHER ALMIGHTY,”‡ τας μεριμνας την εγκεκρινειν την πατερα παυπερατορα διαφυλασσοντας.

Pa. 40. But I return to consider the particular Intercourse between GOD and MAN, which the Writer of the Discourses here speaks of, § and which requires a special examination.

Pa. 40. We are told that, it was “the supreme Lord and Governor of the world,—who spoke to the Patriarchs in the early ages.”

And This is true: But it is not true, that, he spake to them PERSONALLY.

It is true, that, his “providential care upholds all things:” But, it is no less true, that, he does this, by his SON, “by Whom, he created, Jo. i. 2.”

\* Let. VIII. ch. vii. viii. ix. x. † P. 33.

‡ L. I. c. i. § See back p. 123. || Jo. i. 1, 2, 3.

and upholdeth all things;" *Heb. i. 2, 3, (X)* and "by Whom," as *Arius* says, † agreeably to St. *Paul*, ‡ "he created the Aions or Ages, and all other things." — All This is True; nay more, *viz.* that, JEHOVAH "walked in the Garden," and "came down to see the Tower," and "appeared to Abraham, as a MAN," and "went before the Israelites," and "descended on Mount Sinai," &c. §

But

(X) *Heb. i. 3.* οἶμαι τοῦ ωντοῦ τῷ πρώτῳ τῷ δυναμικῷ αὐτῷ. This seems to be spoken, *not* of the FATHER, (as Dr. *Lardner*, the reputed Author of the Discourses observed upon, appears to have understood them) but of the SON exercising the FATHER'S Authority and POWER: and from *dw* in the 2d ver. to *δύναμες αὐτῷ* here in the 3d ver. seems to be Characteristically Descriptive of his PERSON, Authority, and Office, when he appeared as the JEHOVAH ANGEL, or the ANGEL of JEHOVAH'S Face and Presence, in Whom was his Name, (*Ex. xxiii. 21.*) under the Jewish Theocracy, and when he governed and directed All things, *τῷ πρώτῳ δυναμικῷ αὐτῷ*, by the word of his (*viz.* of the ALMIGHTY's) POWER, which was placed in Him, and, with which He was invested, and by virtue of which Authority he then acted: for that, by his Name which GOD had placed in Him, is meant POWER, DOMINION, and Authority, see ver. 4. also "The Salvation of All Men." p. 186.

† See *Arius's Epist. to Bishop Alexander* in No. I. of An Appendix to an Enquiry, &c. as an VIIIth Letter to B. B. Mord's. Apology, p. 117. Qu. Oct. p. 1164.

‡ See B. B. Mord's Apol. Let. II. p. 37. 50. Qu. Oct. p. 295, 320. and Let. VI. p. 56. Qu. Oct. p. 698.

§ See B. B. Mord. Let. II. p. i. Qu. Oct. p. 228.

But here I must observe that, he reveled himself to the Patriarchs, by the very Same Person, JESUS CHRIST; by Whom he reveled himself, in the Latter Ages of the World, to All mankind; and conclude that, Whatever is spoken of, as being said or done by the SUPREME LORD and GOVERNOR of the World, is to be understood in the same manner, that is ...as being said or done, at his Will and Pleasure,... by the Ministrat<sup>n</sup> and Mediation of his SON, as the Immediate and Efficient Cause.

And indeed, it could be no otherwise. For St. John declares that, "No Man hath seen GOD at any time, the Only-begotten SON, who is in the bosom of the FATHER, he hath declared him,"\* (Jn. i. 18. *etymoum representavit.†*) And again, No Man hath seen GOD, at any time, i Jn. iv. 12.‡ And CHRIST himself says, "Ye have neither heard his Voice, nor seen his Shape, ad."§ Jn. v. 37. And St. Paul says, No Man hath seen Him, nor CAN see Him. ||

Who then could the ELOHIM be answering to the Word *prop.* Jn. i. i.\*\* who is described by Moses, as walking in the garden of Eden; coming

\* Jn. i. 18.

† See B. B. Mord. Let. II. p. 10. Qn., Orl. p. 244. See p. 3. Note U. Qn.. Qft. p. 231. Note U.

‡ i Jn. iv. 12. § Jn. v. 37. || i Tim. vi. 16. \*\* Jn. i. 1.

to see the Tower of Babel ; appearing to Abraham and Aaron, and Nadab and Abihu ; and speaking to Moses out of the bush ; at which time, he is not only called JEHOVAH, but the ANGEL of JEHOVAH ?\*—The ANCIENT Jews, as well as Christians, believed it was the ANGEL, in whom GOD put his Name, and who is therefore called JEHOVAH, and his ANGEL, Exod. xxiii. 20, 21, &c. † And, if this be true, he must have existed in the days of the Patriarchs ; ¶ for the proofs of which, I refer the Reader to Ben Mordecai's 11d. Letter. ‡

This

¶ [“ GOD, who, at Sundry times and in diverse manners, spake in times past unto the Fathers, [immediately] by the Prophets,” ...making Them the Immediate Deliverers of his LAW and REVELATIONS... “ has, in these last days, spoken unto Us [immediately and PERSONALLY,] by his Son,” ...or, by his Son immediately and PERSONALLY... Heb. i. 1. (Y)

And again, “ If the word Spoken by ANGELS” ...i. e. by MESSENGERS... “ was stedfast, &c. how shall we escape, if we neglect so great Salvation, which, at the first, began to be spoken by the Lord.” Heb. ii. 2, 3.

(Y) GOD, the SUPREME BEING, was used to speak to Them of Old Time, through the Medium and Ministration of the Prophets ; to whom CHRIST (the promised MESSIAH, then

\* Exod. iii. 2, 4, 6, 7. see Ben Mord. Letter II. p. 6. Qu. Oct. p. 236.

† Exod. xxiii. 20, 21, &c.

‡ Where it is proved that, this PERSON was not the SUPREME JEHOVAH, but the ANGEL of JEHOVAH, and called by the Name, because He had put that Name upon him. (from an earlier Copy.)

This is an Argument, which the Socinians do not chuse to enter into; otherwise it would probably have been considered in these Discourses.

However,

*What can be more evident than this, CHRIST is not called the SON of GOD, nor ευαγγελιστης the LORD, till his Parousia in the Flesh.*

*He ... (GOD) ... revealed himself to the Fathers by Moses, and by the ANGEL of the COVENANT, but afterwards, by the SON of GOD, the LORD of Glory, in the Flesh.]*

in the *Character* of the ANGEL of JEHOVAH; or the JEHOVAH ANGEL, under the Jewish Oeconomy and Theocracy) gave Commission, and sent them to the House of Israel, to be the Immediate Dispensers of the Will and Decrees of Heaven, (rising up early and sending them, as himself expresses it. *Jerem. vii. 25. xxv. 4. xxvi. 5. xliv. 4.*) Herein yielding to their own request, (*Exod. xx. 19. see also Deut. v. verse 23.—31. both inclusive*)—The ANGEL of JEHOVAH, therefore, instructed Moses and the Prophets after him, *from GOD*; and the Prophets, thus instructed by Him, then declared the Will of GOD, to those they were sent to.

But, in these *Latter Days* of the GOSPEL, GOD the SUPREME BEING has spoken to Us (who live since the coming of CHRIST) more immediately and directly by the JEHOVAH ANGEL Himself in Person, (and in *Character* of the SON of GOD, the MESSIAH *sent by GOD*) no longer using the *Ministration* of any Prophet as a *Second Medium* for conveying or communicating to us the knowledge of the Divine Will.—But the ANGEL of JEHOVAH, now become the SON of GOD, and made manifest in the flesh, began to speak to Us who live to see His Day, i.e. the Times of His GOSPEL immediately Himself in Person. (see *B. B. Mard.'s Apol. Let. II. Postscript, p. 48. Qu. Qd. p. 317.*)

However, Mr. Lowman has thought proper to make notice of it, and to observe upon it, that, "The imaginary appearance of a Second Jehovah, "is nothing more than the appearance of the Invisible Jehovah himself, by SYMBOL."\*

And, in the same sense, Mr. Lowman tells us that, "Plagues and Earthquakes, and other Visitations of God, are called the Angels of God." †

1. Reply. Now, in the first place, I am not able to conceive how any one, who is called in, SCRIPTURE by the Name of JEHOVAH, and the ANGEL of JEHOVAH, and who appears and converses with men, can, in any sense, be called a SYMBOL.—Bishop Bull says, very truly, that, GOD the FATHER hath never been seen, not even by assumed Appearance, or Shape, or Symbol; nor can be seen, &c. ¶

2. In the second place, It is true that, a Plague or an Earthquake may be called the ANGEL or MESSENGER of JEHOVAH; but, it is never called JEHOVAH; nor said to converse with men; which is a very different thing.—

\* ...See Mr. Lowman's Three Tracts, p. 13, 16, 17, 18, 19...

† ...Ibid, p. 26...

¶ Bulli Opera, 268, 275. see B. B. Mord. Let. VIII. c. ii.  
p. 9, 10, Qu., Oct. 959.

In short, it is undesirable, that some One, called JEHOVAH, appeared to the Patriarchs; and was therefore visible. He appeared to several Persons at the same Time; and therefore, his Appearance was real, and no Vision; He conversed with them PERSONALLY; and, therefore, was no SYMBOL; but a Real Person; And, as the awful Name of JEHOVAH was never put upon any visible Person, except upon CHRIST himself, he must be the Same JEHOVAH and ~~and~~,<sup>†</sup> by Whom, All the Evangelists connect the OLD and NEW TESTAMENTS; even the ANGEL of the COVENANT, or the CHRIST; and, consequently, he existed long before his Birth of the Virgin Mary.

On the other hand, I might here add, that, we have no other Medium, by which we can prove that, CHRIST was, in any way, "King of the Jews;" or at all concerned, as the Person, who "led them in the Wilderness," or "sent his Prophets" among them; or that, the Temple was "His Temple;" or the People of the Jews, "His People;" &c. §

That Arius was Right, in believing THREE HYPOSTASES or Distinct SUBSTANCES to be spoken

\* See above p. 165, Note ¶.

† ...B. B. Mord.'s Let. II. p. 4. Qu. Oct. p. 233. also p. 27, Qu. Oct. p. 279, &c...

‡ Ibid. Let. II. § see Ibid. Let. ...II. III. IV...

spoken of in SCripture, the FATHER, SON, and HOLY GHOST; in opposition to the Socinians and Sabellians, who believed but ONE; see the Texts quoted by Dr. Clarke, in his Scripture Doctrine, Part H. § LV. with his Observations upon the Texts.

Here you find *Thirty* or *Forty* times repeated, Systematically, and in the same order, the FATHER, SON, and HOLY GHOST; the FATHER, the SON, and the SPIRIT, which clearly proves THREE Different PERSONS to be meant. For, to suppose the FATHER, and HOLY GHOST, to be spoken of the Same PERSON, is as absurd, as if it was said, the FATHER, the SON, and the FATHER; or as if it was said, the FATHER, the SON, and JESUS CHRIST.\*

Pa. 41. From this page to the 49th is filled with Texts to prove that, there is but ONE GOD, even the FATHER; but nothing to prove that, the word εαν, in the NEW TESTAMENT, and ΕΘΟΝ in the OLD, is never used of any Other Person than the SUPREME JEHOVAH.

And the next pages ...to the 60th inclusive... are filled with Texts to prove, that, CHRIST is in SCripture called a MAN; which no Arian or Orthodox denies. But

\* ...See below, in p. 172, our Author returns to the farther considerations of the 40 p. of Mr. Lardner's Discourses....

But these Observations can be of no use to the Socinians, unless they could also prove that, the WORD of GOD never existed in any Other State — than that of a Man ;— that, He was not, ...in any sense..., but, ...nor is so called in SCRIPTURE... ;— that, All things were not made by Him ;— that, He did not order the different Dispensations :— all which is no less contrary to plain Texts of SCRIPTURE, than to the Arian and Orthodox CREEDS.

Pa. 61. “ It may be here enquired, If Jesus “ was a man, with a human soul and body, how “ could he know all things? And how could “ he work so many miracles? The answer is to “ this purpose: God was with him. And the “ Father, in him, did the works.” Pa. 64.

Reply. It is true that, “ GOD was with him,” and “ did the Works;” But not PERSONALLY; but, by the AGENCY of the HOLY SPIRIT, given to him without measure; viz. the Same SPIRIT, by whom the Prophets were inspired, and performed their Miracles.

Pa. 64. “ The Spirit of God is God himself,” — and “ not a distinct intelligent agent;”— “ as “ the spirit of a man is the man himself.” Pa. 65.

Reply.

Reply. This cannot be the Sense in any of those Texts, where the HOLY SPIRIT is instructed *What to say and do.* See back p. 63, 64, 65, 67, 68.

And, to confirm this beyond contradiction, I refer the Reader to Mr. John Bidel's " XII Arguments, drawn out of the Scripture;" see Tract 2d, in the 1st Vol. of what is generally called the *Unitarian Tracts*; in which the following Propositions are proved from **SCRIPTURE**.

" 1. He, that is distinguished from GOD, is not GOD.— 2. He, that gave the HOLY SPIRIT, was JEHOVAH alone, therefore the HOLY SPIRIT was not JEHOVAH.— 3. He, that speaketh not of himself, is not GOD.— 4. He, that beareth from another what he shall speak, is not GOD.— 5. He, that receiveth of another, is not GOD.— 6. He, that is sent by another, is not GOD.— 7. He, that is the Gift of GOD, is not GOD.— 8. He, that changeth place, is not GOD.— 9. He, that prayeth unto CHRIST to come to judgment, is not GOD.— 10. He, in Whom Men have not believed, and yet have been Disciples and Believers, is not GOD.— 11. He, that hath an Understanding distinct from that of GOD, is not GOD.— 12. He, that hath a Will distinct in number from that of GOD, is not GOD."

The unhappy Fate of this able Socinian Writer is well known, and his zeal very remarkable. He thus addresses the Reader.

"Christian Reader, I beseech thee, as thou tenderest thy Salvation, that thou wouldest thoroughly examine the following Disputation, in the fear of God, considering how much his Glory is concerned therein; and at any hand forbear to condemn my Opinion as erroneous, till thou art able to bring pertinent and solid Answers to all my Arguments; for thou must know, that tho' I have contested with sundry Learned Men, yet hath none hitherto produced a satisfactory Answer to so much as one Argument. Farewell. J. B."

These Arguments appear to me unanswerable; and I do not find in the Discourses or Essays now before me, that they are attempted to be answered; notwithstanding the contrary Doctrine is here ..in them... laid down with so much confidence.

Pa. 40. We are told that this ...“third scheme...\* is sometimes called the doctrine of the Nazareans.”

Reply. I answer, in the words of Mr. Chillingworth, “The BIBLE; the BIBLE, I say, the BIBLE

\* ...“considered” in Mr. Lardner’s Discourses, “concerning the Deity and a Trinity, and the person of Christ.”...

BIBLE only, is the Religion of Protestants! Whatsoever else they believe besides it, and the plain, irrefragable, indubitable Consequences of it, well may they hold it as a Matter of Opinion; \* but not as a Matter of FAITH or RELIGION."

The FAITH of the *Nazareans* is no rule to us. We have No Dependence upon Bits and Scraps, picked up from books of *No divine Authority*. — And for these Two reasons. 1st. Because, the Sense of such detached quotations are generally hard to catch, and a various reading or translation sets us all afloat; as we find by several late disputes. † 2d. Because, when it is caught, with great pains and learning, it is good for nothing; as we can have No Dependence upon it.—

Let any man read the Evidence of the Fathers for the Millenium in Mr. Chillingworth's vth Additional Discourse, ‡ and he will find great reason to suspect that, a passage in *Justin Martyr* has been corrupted: which notion is followed by *Mede* and *Tillotson*.

\* ...The words "but as a Matter of Faith or Religion, neither can they believe it themselves, nor require the belief of it of others." *Religion of Protestants*, &c. Ch. vi. N. 56, cited in *B. B. Mord.*'s Let. I. p. 78, Qu. Oct. p. 145. Ninth Edit...

† See Bishop *Bull*, English, Vol. I. p. 161. Note on ~~Exhortation~~, in p. 160.

‡ ...An Argument drawn from the Doctrine of the Millenaries against the Infallibility of the ROMAN CHURCH...

*Tillotson.* But we are now told, by a learned and respectable writer, that, these learned men, *Chillingworth, Mede, and Tillotson*, "have unwarily violated the idiom of the language, the sense of the context, and the authority of the best editions."<sup>\*</sup>—And so, Gentlemen, to the Right about as you were.—

But this is not the worst Evil. We had some notion of setting the matter right, from *Papias* the first Chiliast, whose Character we find to be respectable in *Eusebius's Ecclesiast. Hist.* † where we are told that, he was an Eminent Bishop, learned and eloquent, and knowing in the *SCRIPTURES*; and yet, within the compass of three Chapters farther on, † He is represented, by the very same *Eusebius*, as it is expressed by the learned writer just mentioned, "as little better than a Credulous old Woman." § A fine Foundation this, to build our FAITH upon? And yet, if we cannot trust *Eusebius* for three Chapters together, whom can we trust, either for the Truth of the Doctrine, or the Authenticity of the Copy. To say nothing of the *uncertainty* we find,

\* ...See "An Apology for Christianity, in a Series of Letters addressed to *Edward Gibbon, Esq.* by Dr. R. *Watson*," now Bishop of Landaff. see Letter Second, p. 69...

† *Euseb. Eccles. Hist. Lib. III. ch. 36.*      ‡ Ch. 39.

§ ...*Watson's Apology*, p. 67...

find, in the dispute between Bishop Bull and his  
adversaries, What the FAITH of Nazarenes was.\*

Attend for a moment to what *Episcopius* replies,  
“to Father Wading’s *empty Boasts of Fathers and  
Councils*,” quoted by Bishop Bull in his Preface to  
“The Judgement of the Catholic Church.” “ You  
“shall never engage me in that *DRUDGERY*,  
“my Friend; I seek no applause from such low  
“Enterprizes, nor envy them the Glory of their  
“great Reading, and capacious Memory, who are  
“pleased to spend all their time and pains in those  
“*WILD* Researches of Fathers and Councils. I  
“am not for buying Repentence at such a Price.”†  
And a little after, he says, “ This is the reason  
“why I do not give myself much trouble about  
“them.”

“ But oh ! (says Bishop Bull,) that be bad ex-  
cepted the Fathers of the three first Ages at least !” †

Reply. And why should they be excepted ?  
Inquire into the opinion which *Jerom* has given of  
them,

\* See *Unit. Traits*, Vol. III. or, A Third Collection, Tr. vii.,  
p. 40.

† ...*Episcopius ad Wading de Cultu Imaginum*, Vol. I. p.  
132 and 133. Ed. Bleau, Amsterd...

† ...*Bull’s Preface to the Judgment of the Catholick  
Church*, English, O&G. p. 105...

them, \* that, they did not care what they said to serve their argument. — Consult what has been said both by Protestants and Papists, in my “Thoughts on the Grand Apostacy.”† — Consult their absurd Doctrines, in Mr. H——, *Apostasy*. — Their absurd Criticisms, in *Whitby’s Structuræ Patrum*. — Consult the Contradictions in them, not only from one another, but from themselves. ‡ — And the Testimony they have given to lying miracles, performed by Relicts, &c. — Lastly, Let any man compare what he finds to be quoted from them, by *Jurieu*, and *Petavius*, and *Sandius*, on one side of the question; and by *Bishop Bull*, &c. on the other Side; and his whole FAITH, If founded upon what They say, will appear to be a Religion of absolute Contradiction.

In short, there is nothing to be depended upon in these researches, but loss of Time, and a State of Confusion. §

And nothing can be conceived more ridiculous, than what has been said, both by Philosophers and Fathers. And it is an absurd Attempt to seek for Fame,

\* See *Ben Mord’s Apol.* Let. VIII. ch. iii. p. 22. Qu.. Oct. 991.

† P. 83, 160.

‡ *Ben Mord.* Let. VIII. ch. vii. p. 74, 75. Qu.. Oct. p. 1086, 1087.

§ See *Daille*, Eng. 289. *Ben Mord.* Let. VIII. ch. vii. p. 76. Qu.. Oct. p. 1089.

Fame, or the Character of a Learned Man; by quoting their Opinions, as they are so easily to be met with already collected, in greater abundance, in two or three different books, than a man could collect from the Original Writers in his whole Life.

Pa. 70. "The scheme now represented, (viz. "the Socinian,) seems to be the plainest and most "simple scheme of all."

Reply. There is no doubt of it. But, if *Plainness* and *Simplicity* be of such merit, I am afraid it must give place to *Deism*. For, every Truth, that is not to be known by *Plain* and *Simple Reasoning*, must, when discovered, bring with it other Truths, which may be understood differently, and be the Subjects of Altercation.

And no Revelation can be imagined more extraordinary, than "the Mystery of Godliness;" \* or, more worthy our Study. But this being, in some Articles, contrary to the Philosophy  
of

\* 1 Tim. iii. 16.

of the Times, especially in what related to the Crucifixion and Death of CHRIST, the *Basilidians*, *Cerinthians*, and *Carpocratians*, though it would be more Simple and Plain to maintain that, the SON of GOD did not suffer, but Simon the Cyrenean in his stead; Others say, his Human NATURE only suffered, and the Mohammedans, that, He did not suffer at all.\*—In like manner, the very extraordinary things, which are told us by St. John, viz. that, CHRIST existed with GOD in the Beginning; and took Flesh afterwards, &c. are all avoided, in the Plain Simple Scheme of the Socinians; who believe that, CHRIST never existed in a Character superior to that of an inspired Prophet.

And, thereby, the Socinian has the Same Kind of Advantage over the *Arian*, and Orthodox, in Simplicity and Plainness; by believing only One Half of the REVELATION; that the Deist has over the Socinian, in disbelieving the Other Half.

Pa.

\* ...“ they slew him not, neither crucified him, but he was represented by one in his likeness;”—“ They did not really kill him; but GOD took him up to himself:” Sale’s KORAN, Ch. iv. p. 79...

Pa. 70. " Whatever may be the simplicity of " this scheme, even they who have seemed to " receive it, in the main, have corrupted it, and " suffered themselves to be entangled in philo- " sophical schemes and speculations, about the " pre-existence of the soul of Christ, and other " matters."

Reply. I beg this Writer's pardon ; but must so far contradict him, as to observe that, there is *No Entanglement here in Philosophical Speculations*; but *a becoming Deference to Plain Texts of SCRIPTURE*, which can be no otherwise interpreted, without absolute violence and contradiction.

It is just as easy to believe that, CHRIST existed before the World, or in the Beginning, as that, he existed afterwards. The Entanglement lies, in supposing that, He did not exist before the World, and yet, that, the very World in which he was, was made by Him.\* *Jo. i. 3, 10.*

But, that I may not be misunderstood, I will here briefly explain the Beginning of St. John's GOSPEL.

...The

\**Jo. i. 3, 10.*

...The Beginning of St. John's GOSPEL explained.

*John. i. 1.* In the Beginning, [when ELOHIM, which the Seventy translate εός GOD, created the Heaven and the Earth, \* (Gen. i. 1.)], the WORD existed;

Whom St. John describes, † (Rev. xix. 13, 16.) as the WORD of GOD, KING of KINGS and LORD of LORDS. ‡ (see Dan. vii. 14.)

2. And the WORD was with GOD; and the WORD was GOD, εός,

It is not said that, the WORD was JEHOVAH; but εός; which is not only used of the SUPREME GOD; but of Other divine Beings, or ELOHIM, Superior to Man; || and seems here to relate to the State of CHRIST's Existence, before he took Flesh and became a MAN,

3. All things, πάντα, were made by Him. §  
Origen observes that, All things were made διὰ τοῦ λόγου, as the Second Cause, and not ὑπὸ τοῦ λόγου; the word ὑπὸ denoting the First Cause, One, who is greater, and more excellent, than the Word; and who can this be, but the FATHER, \*\* according to †† Ps. cxlviii. 5. " He, JEHOVAH, commanded, and they were created."

In

\* Gen. i. 1.      † Rev. xix. 13, 16.      ‡ Dan. vii. 14.

|| ...And even of Men themselves, see Appendix, Note vii...

§ See B. B. Mord. Let. III. ...also Let. I. II...

\*\* Com. on John, p. 55, 56

†† Ps. cxlviii. 5.

In describing the WORD, as the *Life* and *Light* of men, the Apostle uses our SAVIOUR's own words, when he speaks of Himself PERSONALLY.

9. That was the True Light, which coming into the World, enlighteneth every one. \*

10. He was in the World, *in τῷ Κόσμῳ*; and the World, *Κόσμος*, was made by him; and the World knew him not.—

*Κόσμος* Signifies the Material World, or its Inhabitants, as opposed to an Other World, or the Subjects of an other world. †

11. He came unto His Own [people and subjects] and his own received him not, (see Mat. xv. 24. x. 5. Acts iii. 25. Deut. xxx. 2. ...or quere, xxxii. 9... Lu. xix. 14.) ‡ (Y)

14. And

\* See Dr. Whitby, in loc.

† So Horace, mittam *Carthagini*, for *Carthaginensibus*.  
Carminum, Lib. iv. Ode. iv.

‡ Mat. xv. 24. x. 5. Acts. iii. 25. Deut. xxx. 2... or quere, xxxii. 9... Lu. xix. 14.

(Y) [From an earlier Copy of these " Considerations, &c." ]

He came unto his Own peculiar People the Jews, to the lost Sheep of the house of Israel, Mat. xv. 24. x. 5. making the First Offer of Salvation to them, Acts. iii. 25. for Jacob was the Lot of his Inheritance, Deut. xxxii. ...9... and his Subjects, and he was formed in the Womb, to bring Jacob again unto GOD, Isa. xl ix. 5. but They, as a Nation, rejected him, and

14. And the WORD was made *Flesh*, and dwelt among us.—

He, who in the Beginning was Θεός, became a MAN, by taking Flesh. Flesh is used for Man.\* (*Gen. vi. 12. Deut. v. 26. Jer. xii. 12. xvii. 5. Mar. xiii. 20, &c.*)†

14. And we beheld His Glory, the Glory as of the Only-begotten of the FATHER. (see *Heb. i. 3. Col. i. 15.*)‡

This plainly relates to the *Glory*, or Δόξη Θεού, in which he appeared to the Patriarchs; and ...to... the Disciples, at his Transfiguration: and his coming to *His Own*, relates to *His Government* over the Jews, as their *LORD* and King;(Z) as the Description in the *Revelation* does to his *Reign* over All, at his Second coming, and there

seems would not that, He should reign over them. *Luke xix. 14. (y)* —would not own him as their *LORD* and *KING*, or the *MES-SIAH*, who was foretold to reign over them.

Ἐγγὺς τῆς ιδίων, ιδίοι δὲ μη αφεόν λυσσον

Ως ξινος εκ αγρεμανος.

*Prope erat proprios; Sui vero cum imprudenti rabie ut peregrinum cum non honorabant.* Nonnus.

(y) (See *B. B. Mord.*'s *Apol. Let. II.*... p. 40. 41. Qu.. Oct. p. 301, 302, 303, 304...)

\*. .See *B. B. Mord.*'s *Apol. Let. I.* p. 51, 52, 53. Qu.. Oct. p. 97, 98, 99. *Let. II.* p. 20. Qu.. Oct. p. 264, 265.

† *Gen. vi. 12. Deut. v. 26. Jer. xii. 12. xvii. 5. Mar. xiii. 20. &c.* ‡ See *Heb. i. 3. Col. i. 15.*

(Z) He was born into the World, to the End that, *finally*

seems to be *no Other Sense*, in which the References to the several parts of the OLD TESTAMENT; and the PERSONAL Sense, in which he speaks of Himself, as the Life and Light of the World, *ὑγιείνως*, and *ερχόμενος εἰς τὸν κόσμον*, can be explained with any probability of Truth.

...Ob-

he should become their King, when DOMINION and Glory and the Kingdom shall be given to him, at his Second Appearance.

But, in styling the Jewish People *His Own*, does not St. John relate to his *former Government*, rather than to his *future*?

And if his *former Government* be here intended, surely this must mean his Superintendence over them in *Character* of the JEHOVAH ANGEL, or the ANGEL of JEHOVAH, when he bare His Name; For, it was *only* in *Character* of the ANGEL, Expressive of JEHOVAH's Face and Countenance, or Favourable Presence with them; called therefore Προσώπος τῷ Θῷ, (see B. B. Mord.'s Apol. Let. III. p. 9, 10. Qu.. Oct. p. 243, 244) that, he had governed them heretofore, during the time of the Theocracy; but never as their LORD or KING.

He therefore supported, but a *Ministerial Character* in the Theocracy. See above p. 163.

And indeed, our Author himself has observed above (in p. 165. Note ¶.) that, CHRIST is not called our LORD, till his Parousia in the Flesh; [though the Seventy use the Word Κριτός to translate indifferently either the Hebrew Appellative ELUHIM, (God) or the Proper Name JEHOVAH; (see B. B. Mord.'s Apol. Let. II. p. 27. et seq. Qu.. Oct. p. 278. et seq. also Let. III. p. 96. et seq. Qu.. Oct. p. 402. et seq.)]

And the express reason assigned by St. John, (ch. v. 27.) for which "the FATHER hath given Him Authority to execute Judgement," is no other than this only, *viz.* "because he is the SON OF MAN." And we may observe that, in SCRIPTURE Language, to *judge* and to *govern* are frequently Synonymous Phrases.

## ...Observations on Discourse IV...

Pa. 75. The Writer ...of these Discourses... explains *וְמֹכֶן*, in the *FORM* of GOD, to signify a *Similitude* of *Inward POWERS*. i. e. "wonderful "knowledge," the Cure of Diseases, &c.

And, to confirm This Sense, he quotes the words of *Grotius*, who says, "*וְמֹכֶן FORMA* in our "books does not signify any thing internal and "occult, but that which meets the eyes, *AS* was "the extraordinary power in Christ of healing all "distempers," &c.\*

Upon which I shall make the following Remarks.

1. That, there is something very inaccurate in these words, if not contradictory; for the *POWER* of curing Diseases, &c. is *Internal*, and *does not meet* the Eyes. The *Effect* indeed we see; but neither the *POWER*, nor *how it operates*.

2. In the Second place, the Proofs, which *Grotius* quotes, plainly show the Sense of the word "*מֹכֶן* in nostris Libris," to mean *Outward FORM*, and *not Inward POWERS*. e. g. *Mar. xvi. 12.* † "afterwards he appeared in an other *FORM* to two of them," and *Ezai. xliv. 13.* ‡ "the Carpenter maketh it after the *Figure* of a Man;" and so it signifies, *Dan. v. 6, 10. vii. 28.* § *viz. outward Appearance.*

\* *Grot. ad Philip. Cap. ii. v. 6.*

† *Mar. xvi. 12.* ‡ *Ezai. xliv. 13.* § *Dan. v. 6. 10. vii. 28.*

ance. (AA) And *Socinus* himself explains it to mean “ external form,” “ a divine external form,” (BB) and observes that “ the Latin translator has rendered it effigie.” Life of *Socinus*, p. 400. And *Grotius* himself, in this very Note,

tran-

(AA) The Reader should be apprised, that these Citations refer to the *Septuagint Version* of *Daniel*, which, in all these verses, reads Μορφη, *FORMA*; whereas the *English Translation* in every one, uniformly reads *Countenance*, simply; *not*, the *Form* of his *Countenance*; whence, by the *English Translation*, the References would appear to be wrong, though they are right in reality.—This rendering, however, seems to evince pretty clearly, that, by Μορφη the *Seventy* understood and meant to express some *External Appearance*, as they here use it to translate the same Hebrew word, which our Translators have rendered *Countenance* which surely is an *Outward Appearance*, and not any *Internal POWER*.

(BB) “ Μορφη, *Form*, in MARK xvi. 12.” says *Socinus*, “ signifies solely the *external form*;” “ so, in this passage, (*viz.* Phil. ii. 6, 7.) that CHRIST was in the *form of GOD*, signifies” “ that he had a *divine appearance* or a *divine external form*.” Tom. ii. p. 583. col. 2. (see *Toulmin’s Life of Faustus Socinus*, p. 399.) yet in Tom. ii. p. 381. col. 1. (see *Toulmin’s Life of Faustus Socinus*, p. 398.) explaining these verses of the Epistle to the Philippians, he understands Μορφη Θου, the *FORM of GOD* to mean the *POWER* of working Miracles, and calls “ this apparent equality with GOD.” And takes “ Μορφη Δούλου, the *FORM of a Servant*,” in the 7th verse, for Condition of life, and Submission to injury and insult, and paraphrases, “ or a vile slave” (a State, which, most certainly, our LORD, did not take on him, when he came to set us free).

B b

translates “*Μορφὴ FORMA*,” though, unluckily, the Writer has quoted at second-hand from Poli Synopsis, where the words are “*Μορφὴ in nostris Libris*,” and not as in *Grotius*, “*Μορφὴ FORMA nostris*,” &c.

I shall venture to add that, if the words “*id quod in oculos occurrit*,” were transposed to the end of the Sentence; as thus; “*Μορφὴ FORM, in our books, does not signify any thing internal and occult;*”—“*such as was the extraordinary POWER in CHRIST, of healing All Distempers;*” “*But that, which meets the Eyes:*”—Then All would be plane and intelligible; and the Proofs he refers to just; and the Sense of *μορφὴ FORMA*, be the same in *Grotius* as in *Scapula*, who explains the word “*Μορφὴ FORMA, Plerumque de Forma Humana, quæ et, Species Oris.—De Forma seu Aspectu, & de Forma totius Corporis & cuiusvis rei.*”—But whatever be the Sense of *Μορφὴ*, or *Μορφὴ Θεῶν*, which *Scapula* quotes, in the Heathen books, it could be no otherwise understood by the Jews, in their Writings, than as relative to the *ANGEL* of the *COVENANT*, who so often appeared in *SHECHINAH*, “*Δοξὴ Θεῶν*;\* and is called

\* *Ben Mord.* Let. II. p. 9, 31, 32, ... 33. Qu., Oct. p. 242, &c. 285, 286, 287, 288...

called εἰδων, the Face or Presence of GOD,\* see Exod. xxiv. 17. and, in the NEW TESTAMENT, ἀπάντησε τῷ δέκτῃ, † Heb. i. 3. Col. i. 15. And, agreeably to This Sense, it was absolutely necessary to inform the Jews that, in order to become παιδεῖς, and accomplish the Prophecies, he should *take Flesh*, and *quit his former Glory*. Whereas, the POWER of curing diseases, &c. has nothing to do with the Subject, as will farther appear.

Pa. 80. “*But made himself of no reputation.*” Literally, according to the original,” *ειδως*, “*emptied himself.* *THAT IS*, he did not exert the “divine power residing in him.”

Reply. ... 1st... In the First place, if he “*emptied himself,*” of his Divine POWER, he had no such Power remaining in him; except he had it, and had it not, at the same time, which seems to be here supposed. ‡

2dly, *Magn* does not signify Divine POWER, as the Writer supposes in p. 75, but *Outward FORM*,

as

\* See Exod. xxiv. 17. “When he appeared like devouring Fire in the Eyes of the Children of Israel.” Deut. ix. 3...see also iv. 11, 24...

† Heb. i. 3. Col. i. 15.

‡ ...See below p. 83. Quotat. from p. 81, of the Four Discourse upon Philippians ii. 5—11...

as in *Mark* xvi. 12, ...and The Texts above cited...  
And

3dly, *If it did signify so, viz. the POWER of working Miracles, &c. then it follows, not only that, our SAVIOUR never quitted the FORM of GOD; but that, the Apostles were in the FORM of GOD, as well as CHRIST.—But, let us go on with the Comment this ingenious Writer has given us; and see wherein the Humility of CHRIST consisted, and how he “made himself of No Reputation.” And we shall see what sad work he has made of it.*

Pa. 80. We are told that, our SAVIOUR “did “not exert the divine power residing in him, for “securing to himself plentiful accommodations, “honourable respects, and humble, lowly obeis-“fance.”

And, in pa. 81, it is added, “there were some “remarkable instances of humility and condescen-“sion, particularly, when he washed the disciples “feet, and gave them the refreshment, ordinarily “received from servants only.”

Reply. Is it possible for any man to say these things seriously, who considers the End, for which CHRIST came into the world; and the plain reasoning upon the Subject, by St. Paul? If

CHRIST

CHRIST was a mere Man ; \* was it any thing extraordinary, in his *Humiliation*, that, he underwent, with Patient Resignation, the fate that was allotted to him as a mere Man ? † or is Resignation and *Humiliation* the Same thing ?

But let us turn to the Text, and we shall find that, the Instances of *Humility* the Apostle gives us, are of a *different and more exalted Kind*, than what is here mentioned, and such, as No One, who was never in a State Superior to that of a MAN, could be Capable of.

In the first place, he “ *took upon him the FORM of a Servant, Μορφὴ διηνός λαβεν;* and was made in the *Likeness of Men;* ” Which could be said of No One, who did not exist before he chose to *take That Form*; \* *Heb. ii. 14.* nor could it be said of any Other Man, with any propriety; and must therefore refer to some *difference between CHRIST and Other Men.* And now

\* ... (meaning, in the Socinian use of the Phrase, that he *never had existed in any Prior State*, before he was born into the world) ...

† ... Have no Other Men ever exhibited the like ? and can we believe This to be indeed the Whole, that is intended by his *bumbling himself*? ...

\* *Heb. ii. 14.*

now comes the account of his *Humiliation*, “and being found in *Fashion as a Man*,” [an other expression, which would never have been used of any Other Man,] “he *HUMBLED* himself, and became obedient unto Death, even the Death of the Cross.”

“*WHEREFORE*, God also hath highly exalted him, and given him a Name, that is *above every Name*, that, *in the Name of Jesus* every Knee should bow, of things in Heaven,” &c.

Is there any proportion, ...any affinity or congruity... here between the *Humility*, which the *Socinians* specify, and the *Nature of This Reward*, to which, *on account of his Humility*, St. Paul declares him to be *exalted*?

As the *Humility of CHRIST* was of a very different *Nature* from what the *Humility* of any Other Man *could* be; and the *Reward* he received, of a much *Superior Nature*, to what any Other Man *could deserve*; So also, if we consider the several very extraordinary Expressions, which are used in *SCRIPTURES* upon the Subject, viz. that, he “*was*,” or “*was made Flesh*,” had “*a Body*” “*prepared*” for him, “*was made in the Likeness of Men*,”— and lastly, that, he “*took the Form of a Servant*,”

to serve a particular purpose; It will be impracticable to account for them upon any Other Hypothesis, than his *PRÆ-EXISTENCE*: And not one Link of this Chain can be broken, without destroying the Consistency of the whole Scheme of CHRISTIANITY, and the several Parts of it; and reducing the whole of St. Paul's Argument to a rope of Sand.—

St. Paul has told us, \* *Act. xxvi. 23.* what *Moses* and the *Prophets* have declared; that, *CHRIST* should be *παθητός*, *Capable of Suffering*; which the *Vulgata* translates *Passibilis*, and *Scapula* explains by, “qui pati potest, passioni, seu patiendi necessitati *Obnoxius*,” that is, *liable to Sufferings, or to the Necessity of Suffering*. But is it probable that, this would be remarked by *Moses* and the *Prophets*, if he had never existed in a different manner than the common race of Men, who are *all* of them *παθητοί*? Would *One Man* be described and specified by Circumstances common to *Every Man*, that is born into the world?

That, he *suffered*, is true, and that, the *Prophets* foretold *his suffering*; but every man is *παθητός*, whether he *suffers* or not. It is true also, that, he ought to have suffered, ...to fulfill the *SCRIPTURES*?

\* *Act. xxvi. 23.*

TURES : *Lu. xxiv. 46. Act. iii. 18....\** But this gave no right to *Erasmus* to translate, “ qui pati debuerit,” when the word παθεῖν means only, qui pati potuerit; and St. *Paul* gives the reason, how this came to pass; Not as matter of Necessity ; but of Choice. *Heb. ii. 14.* “ For as much then as the Children are partakers of Flesh and Blood; he also himself likewise took part (*μέρος*) of the same; that, through Death, he might destroy him, that, had the Power of Death, that is, the Devil.” †

But, very fortunately for the Answerers of this ingenious Writer, he has saved them the trouble of confuting his Comment upon this verse, by confuting it himself ; for he adds ;

Pa. 81. “ Some think, that when our Lord  
“ emptied himself, or made himself of no reputation.  
“ he was no longer in the form of God. But it seems  
“ to me, that he was at the same time in the form of  
“ God, and in the form of a servant.

Reply. Did he “ empty himself” of his *GLORY* (pa. 81, i. e. of his “ *Divine POWER*,” ...according to this Writer... p. 80.) or did he not ?

If he did, I ask: *WHEN* was it ? and What was the Change made ?

The

\* *Luke xxiv. 46. Act. iii. 18.*      † *Heb. ii. 14.*

The *not exerting his POWER*, while he had it, is no Change; nor is it Fact; for he *worked Miracles* (CC) *to the last*. How then \* does it appear that, he “emptied himself” ? of his *GLORY*, and “made himself of No Reputation”? I can see no other way, than by allowing the Contradiction between the Text and the Comment, viz. he *did “make himself of no Reputation,”*

**THAT**

(CC) So the *SCRIPTURES* express it. And should it be said, that, he did them not Himself, *by exerting his Own POWERS*; but *by the Ministration of the HOLY SPIRIT*; the Assertion is certainly true. But, if This were the Distinction to be made, and what is intended to be pointed out, by the word *nowis*, the *SCRIPTURES* surely, at the very instant they were marking such discrimination, would not have called this, *His working Miracles*. And therefore, their so styling it, is a clear proof that, *his ceasing to exert His Own POWERS*, and *working his Miracles, by the Ministration of the SPIRIT*, cannot be what the *SCRIPTURES* mean, by *his emptying himself of his Glory*. *SCRIPTURE* Language is more popular; and therefore, when it is said that Moses, or *CHRIST* (whilst in the flesh) that Prophets, or Apostles *wrought Miracles*, the meaning is no more than simply that; such Wonders *were wrought at their instance*; for Miracles, being beyond the *POWERS of MAN* to perform, could not possibly be *wrought* by any of them, strictly speaking; not even by *CHRIST* himself, so long as he *bumbled himself*, and submitted to act in a Human Body.

\* ... (more especially, according to the Notion, maintained by the *Socinians*, that, *CHRIST* never had any higher State of Glory)...

*THAT IS*, he did not "make himself of No Reputation." As the great *Basil* describes the PERICHORESIS, to be "a kind of Separate Conjunction." — He goes on in the same manner.

Pa. 83. "And being made in the likenesse,"  
"of men: or, being in the likenesse of  
"men: *THAT IS*, being like an ordinarie man,  
"when he was *not Such*."

Reply. Where does our Author find that, "*he was not Such?*" and how does this agree with his Comment on the 8th verse, that, he was "*found in his outward appearance as another ordinarie man.*" pa. 84.\*

It was an excellent Answer, which was given by the Carter, to a Gentleman, who asked him, whether he thought his Horse could draw an Inference. I can't say that, master; but he will draw any thing in Reason.

Let us then consider the Writer's arguments by this Rule; and ask, Why was he "*not Such*?"

\*...for, if, "*found as an other ordinarie man*" "*in his outward Appearance,*" it must be impossible, on Socinian Principles, that, "*he was not Such*" altogether....

Disc. pa. 83. The Writer answers, pa. 83.  
Because "he was innocent and perfect, and the  
fullnesse of the Deity dwelled in him."

Reply. How came he then to be "*found in Fashion as a Man,*"\* if his Perfection, and Innocence, and Inspiration, are Objections to this *Fashion*? (DD)

Pa.

\* *Philip.* ii. 8.

(DD) Or, if These are not objected to this "*Fashion*," (by which perhaps this Writer, though contrary to the Sense in which he had taken it before, in his 75th page, (see above p. 184.) may here understand no more than *External FORM*,) but are objected only to his being altogether "such" "as an "other ordinarie man," it then becomes reasonable to ask, how any Moral Perfection whatever, or any Superior Information, though given by Inspiration, can confer additional, or superior *Natural Powers*, to make a Being "not such" altogether, in respect of his own *Natural Abilities*, as he would be, if depraved; or as he had been, if unassisted by the light of *REVELATION*.

But indeed, it is one great mistake, in common to the *Socinian* with the Material Scheme, ever most unphilosophically to confound *Natural Attributes* and Perfections, with such as are only of a *Moral kind*; thus its Advocates, whilst they earnestly contend against our *Lord's* having had any *Prior Existence* before he was born into this World, assume, without Evidence, either from Reason or Scripture, an incessant Influence of a *SUPERIOR AGENT*, continually directing him, and making him to be "not such" "as an other ordinarie man;" but

Pa. 83. The learned Writer answers, " St.  
" Paul does not intend to intimate that, our Saviour  
" was

really more, even whilst he appeared, in *Outward*, " **FORM**" and " *Fashion, as a MAN*;"—by which, they themselves do unwarily run into the very consequence, which they so much condemn, and wrongly charge upon the Opinions of others, who acknowledge his Prior *Existence before he came into this world*: (see above p. 120. Objection 6th); *viz.* that then he could be no fit Pattern or Exemple to us: Because, in that case, they argue, his *Powers* would be superior to his Temptations, which would have no Power over him, through the Remembrance of his former Glory ever present to him. We are told however, by an Apostle, that, he was *in all points tempted like as we are. Heb. iv. 15.* It cannot therefore be said that, the Temptations, to which our Nature is liable, were No Temptations to him. And if being enabled to rise Superior to Temptations, and resist them from the Presence of Glory to his Mind, could be a valid Objection against his being a fit Pattern and Exemplar for our Imitation, it would surely lay against their own Scheme and Doctrine; that, " *the fullness of the DEITY dwelled in him.*"

And indeed, Inspiration, or even superior Knowledge of our Duty, and of superior Motives to perform it, on this ground of Objection, must all alike disqualify for being our Pattern and Exemple, as they all add *fresh Motives* to Obedience; and consequently ought to invigorate our endeavour. But the Notion that, Superior Powers, *of whatever kind*, to resist Temptations, would, on any Scheme, really render him no fit Pattern or *Exemple to us*, is entirely a mistake, and wholly imaginary. For we may all, well imitate what we want constancy or resolution to equal.

"was not *really* a man, but that he appeared like  
"an ordinarie man, when he was *really* more."

Reply. And how does it appear to a Socinian  
that "he was more?"

It is true that, "GOD sent his Own SON in  
"the *Likeness* of sinful Flesh;" that is, in the  
likeness of sinful Men, as the word Flesh is fre-  
quently used in *SCRIPTURE*.\* See *Rom.* viii. 3.  
And this very Text here quoted, proves that, the  
*Likeness* of sinful Flesh, regarded merely the *Out-  
ward FORM*, as *Socinus* explains it; † and nei-  
ther his Innocence, Perfection, nor Inspiration.  
*How then was he more than MAN?* his being the  
Son of GOD will not prove it; for Adam also  
was the Son of GOD. A *Socinian* therefore can  
draw no such Inference; his Reason is not equal  
to it.

Pa.

But this is not the onely evil Consequence, that arises from  
confounding *Natural* with *Moral Powers*: For, if Influence  
were the same with Force, Motive the same with Impulse,  
We could derive no Encouragement to invigorate Our En-  
deavours, from considering His Success, that, what he re-  
quires of us, he has himself performed, when He "was in  
the Flesh," and "tempted like as we are." But this is  
confusing things together, which in their very Natures are  
totally distinct and different from each other.

\* *Rom.* viii. 3.

† *Toulmin's Life of Socinus.* ...see back p. 185. ...

Pa. 83. That "he was not liable to the sentence of death, or the common law of mortality," is another very strange assertion.

That, he was not subject to Death when he was ~~born~~; and "in the Beginning with GOD," is true. But, it was foretold that, he should die : and he became παῦτος Capable of Suffering and Death, on purpose that, he might be Capable of performing those Prophecies. *Heb. ii. 14.*\*

Pa. 83. "And being found in fashion as a man," (*Σχηματι* i. e.) "Being found in outward appearance as another, ordinary man, he humbled himself so far, as to yield himself up to death." pa. 84.

Reply. Here we seem at length to have got back, to the true notion of the words *Mορφη*, and *Ομοιωμα*, as relative merely to *Outward FORM*; + and to the true notion of our SAVIOUR's *Humiliation*, as the Foundation of his extraordinary *Reward*; according to St. Paul.

The word *Fashion* is in the Greek Σχηματι; and how came CHRIST to be "in Fashion as a Man;" but, by

\* *H.b. ii. 14.*

+ . . . *Scoffula* explains "Ομοιωμα Similitudo: vel Simulacrum, Figura expressa & efficta ad rei alicujus similitudinem..."

by taking the FORM of a MAN? And thus, the whole Context holds together; and the word Μορφή, in \* Phil. ii. 6th and 7th verses, ὁμοιωμα in the 7th verse, and Σχῆμα in the 8th; viz. the FORM, the Likeness, and the Fashion, relate to the Same thing: and Scapula explains “Σχῆμα” to signify “Forma;” as he, as well as Grotius, explain Μορφή; and all of them relate to outward visible Appearance, and not to internal Innocence, which certainly does not meet the eyes, or to Miraculous POWERS; and ὁμοιωμα does not signify, the Likeness of “an ordinarie man, when he was not such,” but the Likeness of “an ordinarie man, when” “in outward Appearance,” (the only Circumstance meant to be spoken of) he was such. “In all outward respects like other men,” says Socinus.† So, in Isaiah liii. 2. † it is said, “he shall grow up as a tender Plant, and as a Root out of a dry ground: he hath no Form [Εἶδος] nor Comeliness, and when we shall see him, there is no Beauty that, we should desire him.”

\* Phil. ii. 6, 7, 8. † Toulmin's Life of Socinus, p. 408.  
† Isaiah liii. 2.

## CHAP.

C H A P. IV..IV.

O B S E R V A T I O N S  
on

The Sixth Commentary and Essay...\*

I Procede now to say something on a Sixth Essay for the promoting Christian Knowledge.

And in the first place, I shall here quote, as very much to my purpose, the words of Dr. Samuel Clarke to Mr. Nelson. †

“ The Method I used, was to set forth in One View, *ALL* the Texts that in any manner related to the matter in Question; and, by comparing them together, I shewed how they might *All* be reconciled in one uniform and consistent Scheme. Your learned Friend has not taken That Method; And therefore, had there been *more* Texts alledged, and *more* favourable to him, than Any of them really are; yet This would not have *Proved* any thing.—Secondly; I observe, that from those Texts which he *does* allege, he does not so much as *attempt* to *Prove* his Notion to be *true*; but only indeavours to reconcile the Texts he alleges, to the

\* ...See Commentaries and Essays for promoting the Knowledge of the Scriptures, Vol. I. p. 112. “ Concerning the Apostolical Benedictions. ii. Cor. xiii. 14.”...

† P. 36, 37.

the *Notion or Supposition* which he had before laid down in his own Mind. To which, if *All* the Texts he alleges, *could really* be reconciled, as *very Many* of them *cannot*; yet still here would be *Nothing proved.*" \*

Now, this is the very case with the Essay I am considering.

It is without doubt the safest way of investigating, whether the HOLY GHOST be a PERSON, or a mere *Un-substantial POWER*, to examine the several Texts, in which he is spoken of. But, as by far the greater number he has quoted, give no light in solving the question, the ingenious Writer has supplied this defect, by explaning them all, into his own Notion; and by his arbitrary Comment, and the Hocus Pocus of *THAT IS*, fixes What Sense he pleases upon the words, and begs the Question all the way he goes.

Thus, when it is said, + *Mat. i. 18.* that, "Mary was found with Child of the HOLY GHOST."

...*Pa. 114...* The Comment is " *The holy spirit here is the divine extraordinary power.*"

Whereas,

\* P. 37.

+ *Mat. i. 18.* Vol. I. Essay VI. p. 114.

Whereas, it does not appear from the Text but that, it means the PERSON or AGENT, who exerted the POWER : and, in effect, it must do so; for, *POWER can not act of itself.*—But supposing it to mean the Great POWER of GOD, it would give no right to conclude it to mean the immediate Action of the SUPREME BEING, rather than by an Other PERSON ; the phrase being well known to the Jews, and bestowed in a PERSONAL Sense upon *Simon Magus.*\* *Acts viii.10.* And CHRIST himself is called *the POWER of GOD*, and *the Wisdom of GOD*, † *1 Cor. i. 24.* but not meant as opposed to his PERSONALITY. And why then should it have any such meaning, when spoken of the HOLY GHOST?

Thus again, ‡ *ii. Pet. i. 21.* “For the Prophecy came not in old time by the will of Man; but, holy men of GOD spake as they were moved by the HOLY GHOST.”

...Pa. 133... Here we are told, in the Comment, that, “The *holy Spirit* here is evidently the power of God :”

But, by what Authority is the HOLY SPIRIT here defined to mean the POWER rather than the AGENT,

\* *Act. viii. 10.* † *1 Cor. i. 24.* ‡ *ii. Pet. i. 21.* see Commentaries and Essays, Vol. I. Essay vi. p. 133.

AGENT, by Whom *That POWER* was exerted ? The very thing in Question, and which ought to be proved, is all along *taken for granted*, without any Proof at all.

In short, there is scarce any of the Texts here collected, but what must be thus arbitrarily, explained, before it will answer the *Socinian Scheme*.

Thus, when the **HOLY GHOST** is said to *descend*,—  
to fall on any,—to be *given* to any,—to *teach* them,  
—to *lead them into truth*,—to *divide* to them ...or, to  
give... *HIS Gifts*;\*—or any said to be *baptised with*,  
—to *receive* Him,—to be *filled with* Him, or *inspired*, &c. and numberless other Texts, which the *Socinians* explane arbitrarily, of a **POWER**, † may be, most of them *more easily*, expaneled to mean a divine *Assistant*, “an other **ADVOCATE** the **SPIRIT** of **TRUTH**;” ‡ and, in many of the Texts, can no be otherwise expaneled.

1. The “*baptizing in the Name of*” a **POWER** is un-intelligible. § *Mat. xxviii. 19.*

2. “*The HOLY GHOST was not yet given*, because, *JESUS was not yet glorified*,” || *Jo. vii. 39.*

And

\* *1 Cor. xii. 8, 11.*

† ...see Instances in Commentaries and Essays, Vol. I. Essay vi. p. 115. and the following pages...

‡ *Job. xiv. 16, 17.* § *Mat. xxviii. 19.* || *Jo. vii. 39.*

And consequently: the HOLY GHOST does not signify *Miraculous POWERS*, (for these were exercised before CHRIST was glorified,) but must relate to PERSONAL descent of the HOLY GHOST (*ver. 38*) as the Second ADVOCATE, who was to supply the place of First, and “abide with them for ever, *εἰς τοὺς αἰώνας.*” \* *Job. xiv. 16.*

3. Because “the HOLY GHOST” is described, as “an ADVOCATE with the FATHER,” † “Whom the FATHER should send in the Name of the SON; and he should teach the Disciples all things,” “and speak what he should bear,” ‡ *Jo. xiv. 26. ...xvi. 13...*

4. Because they should “receive POWER, after the HOLY GHOST should come upon them,” § *Act. i. 8.*

Hence I conclude that, the HOLY GHOST was not the POWER, but was to confer the POWER.

5. The Apostle prays that, they “may abound in hope through the POWER of the HOLY GHOST,” || *Ro. xv. 13.*

*The POWER of a PERSON we understand; but, the POWER of a POWER is un-intelligible.*

6.

\* *Jo. xiv. 16.*   † *i Job. ii. 1.*   ‡ *Jo. xiv. 26. ...xvi. 13...*  
§ *Act. i. 8.*                   || *Rom. xv. 13.*

6. "It seems good to the HOLY GHOST and to us."

\* *Acts xv. 28.*

Now, if the HOLY GHOST means *a mere POWER*, tho' ever so *Miraculous*, the words are un-intelligible; for nothing can *seem good* to a *POWER*, but only to a *PERSON*.

7. "We have not so much as heard whether there be any HOLY GHOST," † *Acts xix. 2, 3.*

Is it possible that, these Disciples had never heard of *Miraculous POWERS* among the Jews and Christians? The HOLY GHOST therefore must have a different meaning. They had only been baptised into *John's baptism*. v. 3.

Wherever there is an *Act of POWER*, there must be some *AGENT*; for *POWER* cannot *act of itself*. And the learned Writer, whose *Essay* is before me, has never proved, nor can prove, any *Act of POWER*, in this World, to have been carried on, by the *immediate Exertion* of the FATHER; or that, the Efficient Cause is not some Other PERSON, whom He sends to perform his will.

And therefore, when this ingenious writer concludes that,- when St. Paul says, ‡  
ii Cor. xiii. 14. "The Grace of the LORD Jesus CHRIST

\* *Acts xv. 28.*      † *Acts xix. 2, 3.*

‡ ii. Cor. xiii. 14. ...see *Commentaries and Essays*, Vol. I.  
p. 134, also 147, 148...

CHRIST, and the Love of GOD, and the Communion of the HOLY SPIRIT be with you all," Pa. 134. "—he means by the *holy Spirit*, those extraordinary divine gifts, and powers which were, at that period, ordinarily dispensed to believers :" It seems to me, on the contrary, very plane that, St. Paul means to specify the GIVER of *those Gifts*, and the THREE Different PERSONS of the FATHER, SON, and SPIRIT; the last of which he speaks of, \* Job. xiv. 16. as "an other ADVOCATE to abide with them to the end, *εἰς τὸν αἰώνα.*"

Again, Heb. iii. 14. we are said to be "made Partakers of CHRIST, if we hold the beginning of our confidence steadfast unto the end," † and, in Heb. vi. 4. the same phrase is used of the HOLY GHOST, relative to "those, who have tasted of the heavenly Gift, and were made Partakers of the HOLY GHOST."‡

Now, why should the *partaking* of the HOLY GHOST be more difficult to understand, than the *partaking* of CHRIST? or how does it appear that, "the Apostle does not speak of a Divine PERSON or Intelligent Moral AGENT," § *distinct* from the FATHER, in the one case, as well as in the other? or where shall we find the ABSURDITY this

Writer

\* Job. xiv. 16.    † Heb. iii. 14.    ‡ Heb. vi. 4. Commentaries and Essays, p. 132.

Writer supposes, in wishing "all the Members of the Church to be *Partakers*" § of Both, except in our own Ignorance of **SCRIPTURE** Phraseology?

It need not be here observed in what particular doctrines *Lælius* and *Fauſtus* differed, nor is it easy to determine in every particular, wherein the **MODERN Socinians** differ from *Fauſtus*, or from one an other.

But one thing I must take notice of, which seems to have been lately espoused by the **MODERN Socinians**, that, in carrying on the Argument against the **PRÆ-EXISTENCE** of **CHRIST**, they call in question the very *Existence* of Spirit, and the *Immateriality* of the Soul; and attempt to account for our Actions, upon Mechanical Principles; which seems to me to strike at the very Foundation of Morality, and the *Divine ATTRIBUTES*.—This Subject I did not propose to touch upon, confining myself entirely to **REVELATION**; but have been presented, by a worthy friend, with such a plane, sensible, and ingenious Antidote to this Poison, that, I can not help thinking it will be as agreeable to the Learned, as to the plane Man of common Sense and Observation, (if he will but attend to his own feelings,) to

to lay it before the world, stript of all abstruse reasoning and Metaphysical Disquisitions, except what he finds explained in his own Breast.

It is certain that Phyficks ...or Mechanic Principles... will not instruct us any farther in Philosophy, than in what manner Matter may be acted upon by Matter: How it can be otherwise acted upon, it ...*(Phyficks and These Principles)*... will not discover. And, if we carry on the Mechanical Effect and Cause ever so high, we shall never arrive at a FIRST MOVER OR AGENT; everything we experience in Phyficks being effected by something else, which is in itself an Effect. And therefore, if we would rise up to AGENCY, or a First Cause, we must apply to some other Science, which will discover to us a FIRST MOVER, ...in some Other Principle, which is not Mechanical...; and thereby put a stop to this infinite Series of Cause and Effect; by discovering to us the Nature of some Cause, which is no Effect.

This most important and noblest part of Philosophy, which teaches us the Knowledge of Our Selves, we call Metaphyficks; (EE) and the First Principles of it, we find in our own Breasts; to wit *a POWER of beginning Action*: and

(EE) See Appendix, Note VIII.

and to distinguish the *SUBSTANCES* endued with  
*this POWER*, from inert Matter, which is only  
 Passive, we dignify it by the name of Spirit. For,  
 as Sir John Davis elegantly expresses it,

" The Soul's a Substance, and a real Thing,—  
 which bath itself an *actual* working might ;  
 which neither from the sense's power doth spring ;  
 nor from the body's humours tempered right.

when in the effects she doth the causes know,  
 and, seeing the stream, thinks where the spring  
 doth rise,  
 and, seeing the branch, conceives the root below ;  
 these things she views without the body's eyes :

when she defines, argues, divides, compounds,  
 confiders virtue, vice, and general things,  
 and, marrying diverse principles and grounds,  
 out of their match a true conclusion brings ;

these actions in her closet all alone,  
 retir'd within herself, she doth fulfil ;  
 use of her body's organs she hath none,  
 when she doth use the powers of wit and will.<sup>\*\*</sup>

&c.

*Nosce teipsum* p. 13. see Capel's *Prologues*.

E e

18  
the burden PROVIDED by which he had others  
view of his own would stand most SAVIOR like  
itself. Hence he came to us in the flesh, and  
to tell us of the things he had done.

—, and IT was a bad post, AND a very PUFFED  
UP man you know. But it is plain that Jesus  
represented himself to us as having done more  
than he did, and that he did not do all that he  
had done, and that he did not do all that he  
had done.

—, and IT was a bad post, AND a very PUFFED  
UP man you know. But it is plain that Jesus  
represented himself to us as having done more  
than he did, and that he did not do all that he  
had done, and that he did not do all that he  
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represented himself to us as having done more  
than he did, and that he did not do all that he  
had done, and that he did not do all that he  
had done.

...C H A P. VII...

A SHORT TREATISE  
proving the HUMAN MIND to be  
*IMMATERIAL* and *IMMORTAL*  
from Self-evident Principles,  
by — — —, Esq.

THE MIND of Man is *Conscious* that it exists :  
Of this it has *intuitive Knowledge* and wants  
no Proof : And on this ground depends the fol-  
lowing argument.—

To prevent a Confusion of Ideas through this  
short Treatise, I shall here observe that, when I  
use the words *Conscious* or *Consciousness*, I mean  
to confine them to that Operation of the MIND,  
by which it *perceives Truth intuitively*, indepen-  
dent of any Conclusions from Reasoning, or any  
Evidence of the Senses.—And when the words  
*Knows* or *Knowledge* are used, they will apply  
only to the *Deductions of Reason* and the *Evi-  
dence of Sense*,

So that, every man, who can understand plain  
and common language, to which I shall confine  
myself ; and will carry with him that Distinction,  
will be able to judge, whether he perceives in his  
own Mind the Truths, which I assert without  
Proof, because they are Self-evident to the Minds  
of all Men. And if he feels them as Truths,

not capable of Contradiction, he will follow me to the ultimate Conclusion with Satisfaction : and if my Deductions from those Self-evident Truths are fairly made, as I intend they shall be, all who really desire to set themselves right on those important points, the *IMMATERIALITY* and *IMMORTALITY* of the HUMAN MIND will, I trust, find themselves so assuredly convinced of their Truth, as to leave no possibility of rational Doubt behind.

Philosophers of late ages have made wonderful Discoveries in Nature, by throwing off Hypotheses and reasonings a Priori : and instead of trusting to the Systems of the Schools, applying to Experiments and searching into the Phænomena of Material Objects ; and if we would attain to any real Knowledge of the HUMAN MIND, a Subject better worth our closest attention, we must follow their Example, cast away all prescribed and Scholastick Forms, as not only useless, but dangerous, and attend to the Phænomena of the MIND itself.

The HUMAN MIND is Conscious that, it exists ; It is equally Conscious of its Capacity of Thought, Volition, Memory, Judgment, and Perception, which are only different Modes of thinking ; but it is not Conscious of the Existence, or of the Attributes

nibutes of Matter, That Matter *exists*, it *knows* only by means of its *Power of Perception*, through the Organs of Sense, and could not form any Idea, of the actual *Existence* of Matter, without the intervention of the Senses, more than a Man born blind can of Colours, or one born deaf of Sounds ; and this applies as well to the Matter of which the human Body is composed, as to Matter in general.—For the MIND is *Conot nscious* of the *Ex-*  
*sistence* of that Body, with which it is connected, but *knows* the *Existence* of the Body merely thro' its *Perception* of it, by means of the Organs of Sense ; and even with their assistance alone it can know nothing more of its Body, than the external Appearance of it to the Senses :—To discover more, a farther Operation of the MIND is necessary : It must, from the Examination of other human Bodies, conclude by Analogy that, all Bodies, of the same Species, have the same Essential Parts ; and *tbus only* it attains to any Knowledge of the Body's internal Formation. It is not *Conscious* of any Motions of the Body, either Involuntary, or in consequence of the MIND's Will to put the Body in Motion : The last it knows through the intervention of the Senses only. And some of the Involuntary Motions are known in the same way, as the Pulsation of the Heart and of the Arteries, by feeling : But there are other Involuntary Mo-

tions,

tions, of which it is so far from being *Conscious*, that, its Reasoning Faculty must be exerted to discover them, after the Examination of other animal Bodies: as for instance, the Peristallick Motion of the Stomach and Intestines, and even the Circulation of the blood and juices through the whole animal frame.—Matter is not *Conscious* of its *Existence*: a Post *exists*, but is not *Conscious* of it; nor is the human Body more *Conscious* of its *Existence* than the Post.—As the MIND therefore is not *Conscious* of the *Existence* of Matter, not even of that Body, to which it is so closely connected, or of the Form, or Motions of that Body; and at the same time is *Conscious* of its Own *Existence*, and of its Own Actions and Properties: and as Matter is not *Conscious* of *Existence*: That MIND must be something *Essentially* Different from Matter. And what *Essentially* differs from Matter must be *In-material*.

The MIND having first discovered, by means of the Organs of Sense, and the Exertion of its Rational Faculties that, Matter *exists*, and that, a Portion of that Matter forms a Body with which it perceives itself closely connected, and over which it has, by its *Volition*, considerable *Powers*, is instantly *Conscious* that, Itself is something, which is not that Body, or any Part of it.—It is as sure that,

Itself

Itself is not the Feet, which *will* to walk, as that, it is not the Shoes upon those feet; and it is equally *Conscious* that, every other of its Operations is not participated in by the Heart, the Head, the Brain, or any other part of the Body. It *knows* they *exist*; but is *Conscious* that, Itself is a Being Distinct from them all; and *knows* that, it must have *existed* independent of the Body, or of any other Material Substance.

The MIND cannot conceive, even in Imagination, of its *Thought*, its *Will*, its *Memory*, its *Judgment*, its *Perception*, or any of its *Faculties*, *Powers*, or *Properties*, as separate from Itself, or belonging to any other Being or Substance; but it is compelled by its *Consciousness* to conceive of the Head, Brain, Heart, and every other Part of the Body, with Matter in general, and all the *Attributes* of Matter, as things extraneous to Itself, and impossible to be blended with it.

The Force of Imagination is so great that, We can conceive the Sun blotted from the Heavens, and the whole Solar System struck out of the Universe; but, with our utmost effort, we are unable to imagine any *Attribute* of the MIND to be separable from the MIND itself, or any Material *Attribute* to belong to it. Whereas, was the MIND

Material.

Material, or the Result of any thing Material, (which must be Material also,) it must be as *Conscious* of its possessing the *Attributes* of Matter, as of its own *Properties of Thought, Volition, or Perception*, which is not the case. And as it is *Conscious* that, it has none of the *Attributes* of Matter, it knows the *Laws of Matter* cannot effect its Destruction.

The MIND is *Conscious* of its *UNITY*, and cannot divide itself even in Imagination. The Fraction of a Material Mass, or even of *UNITY* in the abstract, is very intelligible, as  $\frac{1}{2}$ ,  $\frac{1}{3}$ ,  $\frac{1}{4}$ , &c; but apply this to the MIND, and it must plainly appear to be Nonsense,  $\frac{1}{2}$ ,  $\frac{1}{3}$ ,  $\frac{1}{4}$ , of the MIND, (which Sir Isaac Newton calls " *Persona Hominis, or Principium cogitans*" ) that is, a Fraction of *SELF*, is absolutely inconceiveable. It is the Whole MIND, which *thinks, wills, remembers, judges, and perceives*; but it *knows* the Body and Matter in general to be Divisible; and can in Imagination divide Matter to infinity; for after having separated a Grain of sand into ever so many millions of Parts, each Part must retain some Form, which the MIND can again divide. It concludes, therefore, that, as Matter is Divisible; all material Forms are therefore perishable; but as it is *Conscious* that, Itself is an indivisible Unit, it of course, with equal reason,

reason, concludes Itself to be, in its Nature, a Permanent and Un-perishable Being.

The MIND is Conscious of its IDENTITY. I am sure that, I am now the Same Being, which, fifty years ago, was delighted with a Rattle and a Toy; and though I now think and judge very differently, yet the MIND feels its Essence to remain un-altered; but it knows the Body not to be the Same in any of its Parts, and has good ground to conclude that, not a single Atom remains of That Body, which was, fifty years ago, connected with it. It judges Itself therefore to be distinct from the Body, and Un-changeable in its Essence,

The MIND is also Conscious that, its PROPERTIES and ACTIONS are the Same with each other, and that, its Perception, Thought, Memory, Judgement, Will, &c. are Acts of the MIND.

It is Conscious that, it has within Itself a POWER to begin Motion; but it knows, from every Experiment and Observation it is able to make on Material Substances, that No such Power exists in Matter; But that, all the fixed Properties, which, by its utmost exertions, are discoverable in Matter, as well as Matter itself, are indifferent as to Motion or Rest, and have not the least Relation to Action; and that, when put in

Motion by something foreign to itself, Matter is perfectly *Passive*, and cannot, with propriety, be said to *act*, but to be *acted upon*. It is therefore as certain, as it can be of any Truth proved by the due Exertion of its rational Faculties, that, the *Essence* of the MIND is not only *different* from, but *superior* to the *Essence* of Matter; and that, there must be Something *Im-material*, with *Powers superior* to Matter, to *act upon* it, and *direct* its Motions: Thus the great Author of the Universe *impells* and *governs* the whole by his *Volition*, and the MIND of Man thus *acts upon* small Portions of Matter, which its Creator has placed within the Reach of the *Powers* bestowed upon It.

Although the MIND receives many of its Ideas from Material Objects, yet the Ideas themselves are not Material: As for instance, a Horse presents itself to my view; I see it, and examine its Shape, its Height, and its Colour, and of Each of these the MIND *perceives* distinct Ideas, as well as the compound Idea of the Whole; but, though the Horse be a Portion of Matter, and the Shape, Height, and Colour, are only Modifications of that Matter, yet these Ideas are distinct from the Matter itself, and *exist* only in the MIND: Nor could the MIND *perceive* or *retain* them, if it

it were more Material than the Ideas themselves. — The Optic Nerve, by the Vibrations of which the MIND received these Ideas, no longer retains the Impression, or continues the Vibrations, when the Horse is removed, or when the Eyes are closed; — but the MIND *retains* the Ideas in full perfection, as long as it *wills* to *contemplate* upon them; and can *recall* them at pleasure, and so describe them, as fully to convey the same Ideas to other MINDS, who have never seen or examined the Horse, or *perceived* the same Vibrations of the Optic Nerve: This could not be done, if the Ideas themselves were Material, because nothing Material can be *perceived* by the MIND, but through the Medium of the Material Organs; and yet, the MIND, when it *recalls* the Ideas of the Horse and its Properties, *perceives* them as strongly, as when the Vibrations of the Optic Nerve were in Action on first seeing the Horse; and this it does without any Reiteration of these Vibrations. The MIND therefore, which can *perceive* Ideas not Material, must itself be *Im-material*.

And if we may safely conclude this with Respect to Ideas of Matter and its *Accidents*, it is clearly evident, the Ideas of *Thought, Will, Memory, Judgment,*

ment, and all other *Properties* of the MIND, which arise not in it by the Assistance of the Material Organs, but originate from its *Contemplation* on its own *Properties*, and its *Consciousness* of having them, cannot be Material; and as all the *Properties* of Matter are only Modes of its *Existence*, so the *active Properties* and *Abilities* of the MIND, prove the Mode of the MIND's *Existence*, and their certain Relations to *Immateriality*.

We are told indeed, by Dr. Priestly, that, the MIND is the Result of the Organization of the Body; or of the Whole Nervous System; or, at least, of the Brain alone: But this contradicts every Self-evident Proposition before laid down from the MIND's *Consciousness*; and whatever contradicts one Self-evident Truth must be False. It is impossible that, CONSCIOUSNESS of EXISTENCE should arise, or result from That, which wants *Consciousness*; and of the Existence of which the MIND is not Conscious: or that, UNITY and IN-DIVISIBILITY should arise from That, which is composed of an infinite number of Parts, and is Divisible without limit; or that, IDENTITY should result from, or be consistent with That, which is continually changing.

The

The MIND of Man, from its CONSCIOUSNESS of its own EXISTENCE, and the consequent Exertion of its rational Faculties, *knows* that, some CONSCIOUS SELF-EXISTENT BEING must have existed from all Eternity; For had there ever been a Time, when No Such Being existed, No Being Conscious of Existence could now exist.

From the Consciousness of its own UNITY, the HUMAN MIND applies the Attribute of UNITY to that SELF-EXISTENT MIND;—and from the Consciousness of its own PERMANENT IDENTITY, it infers the Eternal PERMANENCY of that FIRST Great BEING.—It observes the Material World, and discovers it to be governed, and its Motions directed, by some infinitely wise, but invisible AGENT acting with Unity of Design, and therefore concludes That wise, invisible AGENT to be the Same FIRST Great SELF-EXISTENT MIND.

Thus, from its own Consciousness, and the exertion of its rational Faculties, in consequence of that Consciousness, does the HUMAN MIND acquire a clear, certain, and indisputable Proof of the being of a GOD, and some of the Attributes of that Great SELF-EXISTENT ALMIGHTY MIND.—But Dr. Priestly might, with equal reason, have predicated, of GOD himself, that, He is but the Result of the  
Material

Material Universe, or soine Part of it ; as that, the HUMAN MIND is only the Result of the Organization of the Human Body : which, from the opinion I entertain of the Doctor's Piety, I believe he will not *dare* to do. It is however, I think, incumbent on him, either publickly to confess his Error respecting the HUMAN MIND ;—or to avow that, Both Propositions stand on equal ground ;—or to shew the world his Reasons at large, for holding a difference between them.

And this seems to be the more necessary, as it is the shortest way to determine the Question. For it follows plainly, from the Nature of a FIRST CAUSE, that, he must be *Capable of beginning Action, without being acted upon.*—If there is No such Being, there is No FIRST CAUSE. And if there is such a Being, then there *exist* Two Kinds of Substance, the One Material, and the Other Immortal ; the One of which is *Capable of beginning Action of Itself*, the Other is not. And, this being admitted, I believe no one will doubt whether the MIND be the One or the Other ; as he must be sensible, from his own *Feelings*, that, his Actions arise from Himself, and not from any *exterior Impulse*. And consequently that, it is Himself alone, who is answerable for them, which otherwise he could not be. So then, from our own

own Consciousness, arises the Belief of a GOD, or FIRST CAUSE, and our Obligation to Virtue and Religion. For why? If, the *Impulse* to Good or Evil be *irresistible* by the Man, it wants no Proof that, the *Action* is not the *Action* of the Man, nor himself an *AGENT*: and that, it is *irresistible* by the Man, if he is *only acted upon*, is no less certain; For where there is *No Power of beginning Action*, there can be *No Resistance*. There may be different Mechanical *Impulses* acting upon the Man in different directions; but the *Powers* of the Man in this respect are none: and Consequently, if there be any *Resistance*, it is not made by *Him*: and He is no more accountable for the Effect of these contrary *Impulses*, than a Ship, that is driven about by the Waves. And nothing can be more contrary to our notion of the Divine *Attributes*, than to suppose that, GOD should give his Creatures Laws of *Action*, with the sanction of Rewards and Punishments, and mean that, they should extend to *such Actions*, as he knows do not depend upon Ourselves, but upon *an irresistible Impulse*.

To avoid the force of this Reasoning, Dr. Priestly finds it necessary to confound the Sense of the Word *Impulse* with that of *Motive*; and to conclude that, because all rational Beings have some

Some end and design in their Actions, that the Motive impells them. And thus a false Philosophy shuts its eyes against common Sense, and our own Feeling; for every Man must be Conscious that, he is not impelled; but acts agreeable to his own design, and the plan of his own making, which he either pursues, or changes as he pleases. It is not therefore the Motive or End pursued, which operates; but the Man Himself. And indeed, no Being can act by Motive, except he is intelligent; because no other Being is Capable of choice or design. When you give your Horse the Whip, he hastens his pace with design to avoid a Repetition of the blow, and the Action is His OWN. But try the Whip upon the Cart, and it will have no Effect. The Cart is incapable of design, and choice, and action, and can only be moved by external Impulse.—Of this difference between Motive and Impulse, even Children are sensible, though they don't know how to express it: so that, when it is asked, why the bells ring to-day, and they answer, because the Men pull the ropes, they always discover, by a little smile, that, they know the answer is improper. And why is this, but, because the question related to the Motive, why the Men chose to ring to day; and the answer relates to another subject, viz. to Mechanical Impulse, in which Motive and Choice have neither any Power, or Concern.

And

And let me add, if it affects the *Liberty* of *Action*, that we *act upon Motives*, or, in other words, that we propose some *Reason* or *End* to our *Actions*, this Objection reaches to the *SUPREME BEING* himself, and makes his *Attributes* of *Justice*, *Goodness*, *Wisdom*, &c. all militate against his *AGENCY*, and will render him as *impotent*, without *Foreign Impulse*, as Dr. P. supposes Man himself to be: And so, in fact, there can be no such thing as *AGENCY* in the *Universe*; but every thing is to be *acted upon* by something else, which is a denial of the *FIRST CAUSE*, and absolutely *impossible*; and consequently, the Reasoning, which leads to such a Conclusion, is fallacious, and should be rejected; being, as Logicians call it, *Argumentum ad absurdum*.—

We know that, when the *Form* of the *Body* is destroyed, by the Separation of its *Parts*, those *Parts* not only continue to *exist*, but continue to retain *All the Properties* of *Matter*. Why should we not then, by analogy, conclude that, the *Essential Properties* of the *MIND*, *Consciousness*, *Thought*, *Will*, *Memory*, *Judgement*, *Perception*, *Unity*, and *Identity*, continue to *exist* after the Separation from the *Body*.

The *MIND* knows that, its *Operations* are not carried on by the *Laws*, which regulate *Matter*.

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When the MIND is *Conscious* that, it *wills* the Body to move, after it has acquired a *Knowledge* of Matter, and the Laws and *Attributes* of Matter; it *knows*, at the same time, that, such Motion is contrary to the Law of Gravity, which affects all Material Substances, and would fix the Human Body motionless in one position, did not the *POWER* of the MIND resist, and overcome that general Law of Matter: And, when the Body moves in consequence of that *Volition*, the MIND is *Conscious* that, it has only *willed* it; and that, nothing similar to any *Property* of Matter has been exerted, or could have been made use of by the MIND, to occasion that Motion; but the most positive and unequivocal *Active POWER*. It *knows* itself therefore not subject to the Laws of Matter, which, by a single effort of the *Will* (within the limits of its *Power*) it can *controle* and *supercede*.

The MIND cannot form any Idea of its ceasing to exist; or why, or how it should cease to be; or lose its Powers or Properties; for, though it has been asserted that, the MIND dies with the Body, I maintain that, no one can form any Idea of those Words, or have any conception of what they mean by the *Death* of the MIND.—The MIND forms clear Ideas of the *Death* of the Body, and why, and how it perishes. It *knows* that, when the

the Blood and all the Juices stagnate, and the Pulsation of the Heart and Arteries cease, the Body is *dead*, that is, has lost that vital Warmth, which those motions occasioned; and that, in consequence, it is become rigid, and incapable of performing its former offices, and is no longer subject, in any degree, to the *Will* of the *MIND*. —The *MIND* knows also that, from the Laws of Nature all Animal Bodies thus *cease to live*, and will afterwards, like other Material Substances, be divided into Parts, and their Forms will perish; but that, Itself should *cease to exist*, and lose its *POWERS* of *Consciousness*, *Thought*, *Will*, *Judgement*, and *Perception*, it cannot conceive; or from what cause it should *cease to exert* those *Powers*, when the Body shall become useless to it; nor can it conceive, by what means, an indivisible Unit, which it is *Conscious* Itself is, can be destroyed.

The only natural Consequences of the *Death* of the Body, which the *MIND* can discover, are that, it can no longer *command* that Body, or *perceive* Material Objects through the Organs of Sense: but, its own *internal Powers* must remain in full perfection; because the mere privation of the Life of the Body is not a Cause adequate to the Effect either of *destroying* or *impairing* them; and every Effect must have an Adequate Cause.

When the MIND reflects upon its *Essence* and *Properties*, it is *Conscious* they may last for ever, and that, its *Powers* and *Faculties* may improve through endless Ages ; but it *knows* the Body to be composed of such Materials that, it must, from the Laws of its Nature, in a few years, decay ; and that, at length, the Form, by a Separation of its Parts, must *perish*. The MIND therefore concludes, with reason ; as well that, what is fitted to endure will *endure* ; as that, what is fitted to perish will *perish*.

The Laws of Matter destroy Material Forms, by a Separation of their Parts ; but do not annihilate Matter itself. The original Atoms, of which those Forms were composed, remain in full perfection ; but the MIND, *Conscious* of its *indivisible UNITY*, knows that, it is impossible for Itself to be destroyed in the same way with Material Bodies. Were it possible for the MIND to perish, it must perish *whole* and *entire*, and be blotted totally out of the Creation.

Lord Bolingbroke asserts that, the *Immortality* of the SOUL has been universally received upon very slight Evidence ; but, it is obvious, there is no known Truth so clearly Capable of Demonstration, from so many Self-evident Principles : which sufficiently

ficiently accounts for that Universal Reception of it ; the Proof of this Verity being inherent in the MIND of every Man. We know the *Existence* of Matter and its *Properties* only by our *Perceptions* through the Organs of Sense ; from which we may draw præcipitate Conclusions, which may deceive us ; nay, in some Instances we know that, we actually do deceive ourselves, by so doing : but we are *Conscious* of the *Existence*, and *Powers* of the MIND, and of its *Unity*, *Indivisibility*, and permanent *Identity*, in which we cannot be deceived. The Man, therefore, is much less to be pronounced irrational, who doubts the *Existence* of his Body, than he is, who doubts either the *Existence*, the *Immateriality*, or the *Immortality* of his MIND ; for Reason is compelled to draw this general Conclusion from the Premises laid down from the MIND's *CONSCIOUSNESS*, and can form no other, that, the MIND of Man is an *Exist<sub>ent</sub>*, *Conscious*, and *Permanent* Being, and in its *ESSENCE* *Immaterial*, *Indivisible*, and *Unchangeable* ; to which I need not add that, it follows of course, it is *IMMORTAL*.



## A P P E N D I X.

### N O T E S.

#### For Note

I. p. 65.—see Note (G) in p. 65.

II. p. 83.—(L) — p. 83.

III. p. 85.—(M) — p. 85.

IV. p. 101. *In an Earlier Copy of the foregoing "Considerations," our Author observes on John iii. 13.*

"These words are introduced by CHRIST in this manner. If I have told you *earthly* Things, and ye believe me not, How shall ye believe when I tell you of *heavenly* Things. The *earthly* Things he speaks of were such as had happened on Earth, and he had seen. The *heavenly* Things relate to what was to happen hereafter, and had not been seen; and comprehend his Ascension into Heaven, after his coming down from Heaven, and his Death upon the Cross for Mankind. ver. 14, 15.

In any other Sense than that, the Subject of a New Birth, *as above*, from above, by the Spirit, was as much a *heavenly* Subject as what he afterwards describes."

For, "To be born again, or of GOD," says our Author in a Note written on the Text, "is, as I take it, no other than to attain to those Habits of Virtue and Religion, which give us the real Characters of the Children of GOD."

V. p. 112. " And here the Antithesis is preserved, which seems to be designed, of *coming after* St. John (the Baptist) in Time, and *existing before* him in Time, i. e. before he was born."

The Object of the Apostle *John* in this Chapter (*Job. i. 15.*) wherein he is representing the Office and Character of *CHRIST*, and of the Baptist his Harbinger; as likewise the Object of the *Baptist* himself, when he bare witness to *CHRIST* in these words, is evidently to point out this Antithesis.

And since *μητρός* is as capable of intending Priority in order of *Time*; as in order of *Place*, and, Local Situation; and also, to be *before*, and, *in the presence of*; but, does not seem so well to import degree of Dignity or Station: and, since *γένος* imports, to be, or, to be born, or, properly, to be, or, to be *present*, is there any Reason, for referring *μητρός* to Rank and Station? to which, it does not appear to be of easy application.—Were it not much more obvious and more natural, to refer it to *Place*, or, *Time*? and, in the present Case, to *Time*? as that, *JESUS*, who *came* in his Office and *Character* of *MES-SIAH*, *after* the *Baptist* entered on His Office, "to prepare his way before him;" *was*, or, *was made*, or, *was present* in existence; or, *was present* to the world, (which *was made* by him,) as its Maker, *before* this Harbinger.

Dr. *Hammond*, indeed, thinks that, to take *μητρός* to respect order of *Time*, as well as *μητρός*, would be *idem per idem*; because, one is given, as a reason of the other. *no vnu. vi*

But, this seems to be a mistake. The *Apostle* represents the *Baptist* to be speaking, and, pointing out *JESUS* of Nazareth, as the Person, of whom he had before told them; and, reciting what he had *then said* of him. "This is he, of whom I said, He, that cometh after me, *γένον* *was*, or, *was made*, or, *was present* (in existence) *before me*." And, having *finished*, in these words, the repetition of what he had *then said*, he proceeds, (*not to prove the Fact*, as Dr. *Hammond* imagines, but) to

*justify*

*justify Himself in his former Assertion:* by adding a New Clause, and, now re-assuring them, It was strictly true; “for, he was before me.”—And, accordingly, we observe that, in the 27th verse, as therein he makes no appeal to any thing, he *had said* before; he wholly omits this Re-assurance, which is given in the last Clauses of the 15, and 30 *verses*, only to confirm what he had *already asserted*.

The Antithesis is complete, in what the Baptist had before told them: *viz.* that, although Jesus of Nazareth *came* in the Flesh, and was *born* into the World, *after* John the Baptist, yet, he *was in Existence, before* the Baptist. This is He, of whom I *thus spoke*.—Nor did I *then* say too much; “*for,*” (as I now assure you again) “He *was*,” indeed, “*before me.*” And therefore, is it not, herein pointed out, as much more easy, and natural, to refer *ὑπέροχος* to *Time*, rather than to *Place*?

And, Dr. Whiby, in his Annotation in loc. understands it in this Sense. “As for the words *ὑπέροχος περιγόνος*, I find no instance where it signifies, *He was preferred before me*; and therefore, rather chuse to retain the proper import of the words, and give the sense of the Whole, thus, *This is He, of whom I said, He that cometh after me is before me; and this I said, because He indeed was before me, as being in the beginning with God, ver. 2.*”

Not does it appear that, *ὑπέροχος* ever signifies *Superiority*, but, *Priority* only, whether in respect of *Time*, or in respect of *Place*, and *Local Situation*; or else, merely *coram*, in *conspectu*, in sight, and in the presence. “*He was, (says our Author, in an Earlier Copy of these “Considerations”) [literally] before St. John.* And, as he tells the Jews, *John viii. 58.* he was [literally] before Abraham; for, He “*was in the Beginning with GOD.*”

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And

And, if *μετόποντα* refer to order of Time, the last Clause is a natural confirmation to justify what the Baptist had *then said*; by affirming, it was strictly true. But, if *μετόποντα* do not refer to the order of Time, *μετόποντα* in the last clause, neither proves, nor confirms any assertion; nor justifies the asserter in advancing any thing: but, under the form of Proof, and Argument, adds what is not at all to the purpose, as not having any connection with what preceded; for how is *Priority of Existence*, any proof of *Superiority* in *Dignity* and *Exaltation*: unless indeed we mean *pre-existence*, in an Antecedent State; which is the very point this Text is cited to prove, against the *Socinian* contrary Hypothesis: e. g. to mention no higher order of Beings, many of the Sons of Men, had *existed before John the Baptist*, and yet, our *Lord* himself assured the multitude of his hearers, “Verily I say unto you, among them, that are born of women, there hath *not risen a greater*, than John the Baptist.” *Mate.* xi. 11.

VI. p. 117. The Difference between the Evangelists *Mathew* and *Luke*, in recording the *Generation of Jesus Christ*, has been thought a Difficulty, and “the Genealogy of CHRIST in St. Mathew, and some other parts of the first and second Chapters of that Evangelist,” we are told, “hath furnished unbelievers with the strongest objections to Revelation.” (see “A Free Enquiry into the Authenticity of the First and Second Chapter of St. Mathew’s Gospel,” p. 17.) and therefore, from this Difference in a great measure, occasion is taken to draw an Argument for rejecting these Chapters.

But, if we consider the case impartially, we shall find perhaps that, These Two *Genealogies* are not given without some peculiar Use and Benefit.

It was foretold that, the *MESSIAH* promised to the Jews, should be of the Tribe of Judah, and of the House and Lineage of David.

vid. *Psal. cxlii. 11. Mic. v. 2; see Job. vii. 42.*) And, in consequence of these Prophecies, it became necessary to shew that, the Prophet of Nazareth was thus descended; in order to prove that, the Circumstances of his Birth accorded to what those Prophecies had foretold of the Promised MESSIAH.

But, as Joseph and Mary were both of this predicted Family and Tribe, it was indifferent to the fulfilling of those Prophecies, and consequently to the Proof to be deduced from them, whether Jesus were the Son of Joseph, or the Son of Mary, by Miraculous Conception.

And, therefore, as St. Matthew had before given the Generation of Joseph, the supposed Father of Jesus, and related in a good degree the Circumstances of our Lord's Birth of a Virgin Mother; and St. Luke had traced the Genealogy of that Mother, and recorded more fully the Miracle of her Conception. St. John, who "had not only seen but approved the foregoing GOSPELS as faithfull and true histories, and partly composed his own as supplemental to them," (see Discourses on the Four Gospels by Thor. Townson, B.D. Disc. VII. Sect. i. p. 204, &c.) might not think it requisite to recite either the Genealogy of Joseph, or of Mary; both which, the earlier GOSPELS had already so fully stated at length; since from either of them it would appear that, the Prophecies, which spake of the Stock, whence MESSIAH was to spring, were exactly fulfilled in Jesus of Nazareth; and so far proved him to be That Prophet, "which should come into the world."

There was also the less occasion for St. John to insist on this particular, of our Lord's Generation, as in the 1st Chapter of his GOSPEL he had virtually included his divine Origin and Mission, when he so clearly stated, and so strongly declared and insisted on his Existence "with GOD in the Beginning," as "the WORD," by whom "he made the World," and "all things" in it. j. 1, 2, 3, 10,

St. John therefore contented himself with the part of an Historian, in faithfully recording the description, which Philip had given to Nathanael; “We have found Him, of whom Moses in the Law, and the Prophets did write, JESUS of Nazareth, the Son of Joseph.” v. 45. And Philip, in this Description, had no farther design, than to direct Nathanael to JESUS, as the Person whom he had found to be the MESSIAH, predicted in the writings of Moses and the Prophets. For, St. Luke tells us, He was *supposed* to be the Son of Joseph. iii. 23. And, the Jews argued, “Is not this the Carpenter’s Son?” Mat. xiii. 55. “Is not this Joseph’s Son?” Luke iv. 23. “Is not this JESUS, the Son of Joseph?” Job. vi. 42. Though St. Mark relates their questions a little differently, “Is not this the Carpenter, the Son of Mary.” vi. 3.

And here we see an obvious Use, and what therefore was probably the Intention, of recording the *Genealogies* of both Joseph and Mary. It was well calculated to cut off every cavil or exception, which might otherwise have been taken, against the Prophet of Nazareth, with respect to his Family and Tribe; as, on the one hand, the *Genealogy* of Mary served to convince those, who believed his Miraculous Birth; and therefore would be dissatisfied with the *Genealogy* of Joseph; and, on the other hand, the *Genealogy* of Joseph would convince all others, who, supposing him to be the Son of Joseph, might think the *Genealogy* of his Mother only, to be unsatisfactory and insufficient. And thus it was proved to each that, the Prophecies, respecting the Descent and Lineage of the MESSIAH, who should come into the world, were exactly accomplished in JESUS of Nazareth.

VII. p. 180. "It is not said that, the WORD was JEHOVAH; but Θεός; which is not only used of the SUPREME GOD: but of other divine Beings, or ELOHIM, superior to Man."

Θεός is an Appellation given even to MEN. *Exod.* iv. 16. vii. 1. where Moses is said to be to Aaron "instead of God, τα προς τον Θεον." And to be "given a God to Pharoah, διδυκα σι Θεόν Φαραώ, and Aaron thy brother shall be thy Prophet."—"The Hebrew ELOHIM, God, is attributed in the Law to *Judges* and *Magistrates*, *Exod.* xxii. 8, 9, 28. *Psal.* lxxxii. 6. and the reason is rendered by CHRIST, because the WORD of GOD is given to them." *Job.* x. 34, 35. —*The Assembly of Gods*, *Psal.* lxxxii. 1. is the *Affize*, or *Sesson*, of Magistrates, whose Office is the *Ordinance of GOD*, *Rom.* xiii. 1, 2. *Deut.* xvi. 18. and who are to judge for the LORD, who is with them in the Cause and Judgement. ii. *Chron.* xix. 6. *Deut.* i. 17. —in the *Mids of the Gods*, is among the *Judges*, (as the Chaldee translateth) or *Magistrates*, (v. 6.) see *Ainsworth* on *Exod.* iv. 16. and on *Psal.* lxxxii. 1.)

[In an Earlier Copy of the foregoing "Considerations," our Author observes]

"The Greek Word here is Θεός, without an Article, and may signify a Divine Person. Or if it be understood as tantamount to ὁ Θεός; It must be in the same Sense in which St. Paul says of him, *Heb.* i. 8. "Thy Throne, O God, is for ever and ever, a Scepter of Righteousness is the Scepter of thy Kingdom, Thou hast loved Righteousness and hated iniquity, therefore GOD, even THY GOD, hath anointed Thee with the Oyl of Gladness above thy Fellows." Here we see that, though the WORD is called God, yet, he is represented as exalted by an other Person, who is called His GOD, *Job.* xx. 17. But the SUPREME GOD JEHOVAH, is himself ὁ Θεός,

want, and has no God above him, nor is he Capable of *Exaltation*. And consequently the word God does not always in **SCRIPTURE** Language, point out the **SUPREME JEHOVAH**: nor can it do so here, where the Word is said to be *with GOD*, for no one can be said to be *with Himself*.—And yet, we cannot, from this and such like Texts, conclude that, there are **TWO GODS**, in the highest Sense of the Word God, unless we can suppose that, St. Paul as well as the *Psalmmist* believed in **TWO GODS**, ...**SUPREME over Each Other...** All that we can conclude or observe, from such expressions, is that, the Word **Θεος**, is applied both to the **FATHER** and the **SON**, as it is to Moses, *Exod.* vii. 1. to Magistrates, *Psal.* lxxxvii. 1, 6. to Them, to whom the Word of GOD came, *Job.* x. 35. and even to Satan, ii. *Cor.* iv. 4. on account of his **DOMINION** in the Hearts of Wicked Men.”—Where he is styled “the God of This World.” And, in *Job.* xiv. 30. xvi. 11. “the Prince of This World.” In *Eph.* ii. 1. “the Prince of the Power of the Air; the Spirit that now worketh in the Children of Disobedience.” And, *Phil.* iii. 19. “the Enemies of the Cross of CHRIST” are described as Men, “whose God is their Belly,” as being their Master, which they are said to serve. *Rom.* xvi. 18.

[*The Earlier Copy goes on as follows.*] .

“I would farther observe here, that, how strange soever this may seem to us, or the different Titles, by which CHRIST is spoken of in **SCRIPTURE**; sometimes as a **MAN**, *Rom.* v. 15. sometimes as an **ANGEL**, *Exod.* xiv. 9. sometimes as **God**, which has given occasion to so much dispute among the different Sects; it is not our business to cavil at these Titles, much less to reject them, as long as they are found in **SCRIPTURE**; ... (see the foregoing Considerations p. 116, 124)... but to admit them All, in such a Sense, as shall be consistent with one an other, and with the **FAITH OF A CHRISTIAN**.

It

It is a common place objection, to the *Arian* and *Apollinarian* Notions, that, they suppose a *Subordinate GOD*, or a *Little GOD*, or a *Demi-GOD*. But do the *Arians*, &c. ever speak of *CHRIST* in this ludicrous manner? ... (see *Ibid*, p. 127.)... Was *Moses* a *Little GOD*, or a *Demi-GOD*, ... taking the *Word God* for *Divine NATURE*,... when he was made a *God* to *Pharaoh*? No body ever understood it so. And, if the *Word God* could extend to *Moses*, and to *Thouſe*, “to whom the *Word of GOD* came,” without room for such a Sense; why not extend to *CHRIST*. ... And, if the *Word God* be taken in its right and proper Sense to import a Person possessed of *DOMINION* and *AUTHORITY*, (see *Ibid*, p. 32—39.) is there any thing Ludicrous, or which can deserve to be made the Subject of Ridicule, in His being invested with *AUTHORITY Inferior* to the *AUTHORITY* and *DOMINION* of the *SUPREME BEING*?...—It is a very common thing to use a *Word* in a more *strict*, or a more *lax* Sense, as may be seen by several instances in *Bn Mord. Let. I. Note xxix.*—Such Objections therefore arise from ignorance ... of *SCRIPTURE* Language, or from groundless Prejudice, and want of Candor... By this Interpretation, the Objecter must suppose as many *GODS*, as there were Prophets, to whom the *Word of GOD* came. And the same Answer that, clears him from such a Belief, will, at the same time, clear the *Arians* and *Apollinarians*.—It is always suspicious, when the Objecter changes the terms of the Question. *Clemens Alexandrinus* says, the *WORD* was an *ANGEL*. ... (see the foregoing Considerations, p. 107.)... and the Prophet *Malachi*, speaks of him as the *ANGEL* of the *COVENANT*, iii. 1. ... (see *Ibid*) ... but not as a *Little GOD*, or a *Demi-GOD*.—These Writers, in order to expose the *Arians*, by changing the terms of the Question, only expose themselves: and, if they kept to the Term *God*, ... and did not first change it to *Little GOD*, and *Demi-GOD*,... their Objections would be pointed against the *SCRIPTURE* itself. (see *Ibid*, p. 32, 33, 34.)

VIII. p. 208. May it not however be worthy of consideration, whether looking upon Physicks and Metaphyficks as different Sciences, does not occasion us to break the Thread of Investigation, and lead us off from prosecuting our Philosophical Enquiries in the Line and Method we ought steadily to pursue, of tracing *Causes from Effects*; in order to adopt an other Mode of Investigation, on Principles, which we imagine to be Metaphyficks; though what is assumed for such, if it neither ascertain its Conclusions by *Experiments*, nor prove them by *tracing Causes from the Effects which they produce*, is often found to be but falsely so called, having no Foundation, but in mere Fancy and Conjecture; the Offspring of a lively Imagination, rather than the Child of steady Philosophical Deduction; and therefore liable to infinite error and mistake.

And from the 28th Query proposed by Sir Isaac Newton, at the End of the Second Edit. of his Opticks, (B. iii. p. 343. " And for rejecting " &c. to the End of the Query) it should seem that, this able Philosopher did not approve of referring to Metaphyficks, as an other Science than Physicks; but looked upon the Subjects, which are commonly so styled, as the proper Objects of Natural Philosophy; and on Metaphyficks, as Aristotle has termed it, that is, After-Physicks, as only a continuation of Physical and Philosophical Enquiries into its higher and sublimer Regions.

Sir Isaac observes, " the oldest and most celebrated Philosophers of Greece and Phœnicia - - - tacitly attributed Gravity to some other Cause than dense Matter. Later Philosophers," he proceeds, " banish the Consideration of such a Cause out of Natural Philosophy, feigning Hypotheses for explaining all things mechanically, and referring other Causes to Metaphyficks: Whereas, the main Business of Natural Philosophy is to argue from Phænomena without feigning Hypotheses, and to deduce Causes from Effects, till we come to the very

very FIRST CAUSE, Which certainly is not Mechanical ; and, not only to unfold the Mechanism of the World, but chiefly to resolve these and such like Questions. What is there in places almost empty of Matter, and whence is it that, the Sun and Planets gravitate towards one another, without dense Matter between them ? Whence is it that, Nature doth nothing in vain ; and whence arises all that Order and Beauty, which we see in the World ? - - - - - How do the Motions of the Body follow from the Will, and whence is the Instinct in Animals ? - - - - - And these things being rightly dispatch'd, does it not appear from Phænomena, that, there is a BEING Incorporeal, Living, Intelligent, Omnipresent, who, in infinite Space, - - - - - sees the things themselves intimately, and thoroughly perceives them, and comprehends them wholly, by their immediate presence to himself : " - - - - - And though every true Step made in this Philosophy brings us not immediately to the Knowledge of the FIRST CAUSE, yet, it brings us nearer to it, and on that account is to be highly valued." p. 345.

In which representation of these Questions as the Business of Natural Philosophy to resolve, Sir Isaac clearly considered those Subjects, which are commonly referred to Meta-Phyicks as the Proper Subjects of Natural Philosophy or Phyicks ; and consequently considered Phyicks and Meta-Phyicks as One and the Same Science,

Nor does Mr. MacLaurin, in his " Account of Sir Isaac Newton's Philosophical Discoveries," appear to have considered Meta-Phyicks as any other, than an Extension of Phyicks, and a more sublime part of Philosophy ; to which, however, we are to make our approche, as to the more moderate and inferior parts, by deducing Causes from Effects ; and the Nature of any Thing or Substance, from the Attributes and Properties that result from it ; or, as it is expressed by Mr. Locke (who " would have GOD, ANGELS, and SPIRITS come un-

der Physicks," see Chambers's Dictionary, Art. *Phyficks*) which "flow from the particular *internal Constitution*, or unknown *Essence* of that Substance." (Essay on Human Understanding, B. II. c. xxiii. § 3.) For we know not any Thing or Substance, whether Material or Spiritual, farther than we trace it by "those simple Ideas, which do exist in it," and constitute its several *Qualities*: "among which are to be reckoned its *active Powers* and *passive Capacities*, which tho' not simple Ideas, yet in this respect, for brevity sake, may conveniently enough be reckon'd amongst them." Ibid, § 7. - These several *Qualities*, *Powers*, and *Capacities*, are the *Effects* before us, of which the *Nature* of the Thing or Substance from whence they result, is the *Cause* to be traced out by them, and deduced from these *Capacities*, &c. nor "can we reason but from what we know." (Pope's Essay on Man.)

We ought therefore to proceed in the very same mode, throughout the whole of Meta-Physicks, as of Phyficks, "arguing from Phænomena, without feigning Hypotheses, and to deduce Causes from Effects, till we come to the very ~~Final~~<sup>last</sup> Cause," which, as Sir Isaac observes, "certainly is not Mechanical."

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